EDGAR W JEFFERY

Improvement Era

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By Nephi Jensen, President of the Canadian Mission

"There are two new arrivals," said my wife one June morning as she led the way into the parlor of the mission home, where I was introduced to two splendid young missionaries from the West.

The usual inquiries concerning education, past Church experience and finances, elicited that one of these embryo preachers had graduated from the University of Utah. After his graduation he had engaged in teaching in High Schools.

After I had obtained the essential facts about his education and past Church activities, I asked,

"From what source will you get the money to maintain you on your mission?"

"I saved some money while teaching school," was the response.

That simple answer was more than a sermon to me. It touched me deeper than anything that had come to my attention for days. I felt that I was in the company of an extraordinary young man.

What had taken place in the soul of this college graduate that he should leave home, friends, loved ones, and go out into a strange country and use his hard saved money in maintaining himself while he preached an unpopular religion? This is no ordinary question. It pries into the depths of a deep soul. For it is no common thing in these days when "money and fun" is the almost universal philosophy of life, to see a young man who is willing to give his time, talents and money for the salvation and ennoblement of mankind.

This young man belongs to a class of superior men. They are found only in one place in the whole wide world,—among the Latter-day Saints.

Their hearts have been kindled. Their souls have been transformed and made heroic by the magic touch of a living faith in a living God.

When I heard this college graduate say he was going to spend his savings in keeping himself upon the firing line of truth I could not help but say in my heart,

"I would rather have your golden heart than all the gold of Ophir."



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NATIONAL CAPITAL ALL AGLOW

An Unusual photograph of the National Capitol, Washington, D. C., brilliantly illuminated.

IMPROVEMENT ERA

Vol. XXIII SEPTEMBER, 1920 No. 11

Sociological Aspects of "Mormonism"

By Levi Edgar Young, M. A., Professor of Western History, University of Utah

Family Life in Early Day Utah

Family life in early day Utah was very wholesome. From an economic viewpoint the family was the producer of wealth, and the home was the distributing center for the goods manufactured at the fireside. The people had high regard for the rights of property and of persons. The children of the home were taught self-restraint, obedience to high religious and ethical ideals, and as a rule each individual dedicated his life to the service of others. The family was held together by a common religious idealism, which helped to establish a splendid social unity in villages and scattered communites. There was always a very high regard for marriage and the sacredness of family life. In fact, in the early days, records show very few divorces; in some communities up to 1860 there were none.

The family was a distinct group where every person cooperated for the welfare of all. While living was very simple, necessitated, of course, by the new country and the isolation from eastern markets it was nevertheless of a high order. The danger and death faced by the pioneers in their search for free land and homes in this western wilderness gave a human and broad outlook on life. In every community there were problems common to all, such as protection against the Indians, the getting out of water from the mountains that the soil might be irrigated, and the clearing of the ground of sagebrush and greasewood. All these conditions had to be met bravely; and therefore the people naturally developed an aggressiveness and resourcefulness that made them honest and intense in their purposes.

Something of the life of the people in the early days of Utah is described by Eliza R. Snow. She says:

Our first winter in the mountains was delightful; the ground froze but little; our coldest weather was three or four days in November, after which the men plowed and sowed, built houses, etc. The weather seemed to have been particularly ordered to meet our very peculiar circumstances. Every labor, such as cultivating the ground, procuring fuel and timber from the canyons, etc., was a matter of experiment. Most of us were houseless; and what the result would have been, had that winter been like the succeeding ones, may well be conjectured.

President Young had kindly made arrangements for me to live with his wife, Clara Decker, who came with the pioneers, and was living in a log-house about eighteen feet square, which constituted a portion of the east side of our fort. This hut, like most of those built the first year, was roofed with willows and earth, the roof having but little pitch, the first-comers having adopted the idea that the valley was subject to little if any rain, and our roofs were nearly flat. We suffered no inconvenience from this fact until about the middle of March, when a long storm of snow, sleet and rain occurred, and for several days the sun did not make its appearance. The roof of our dwelling was covered deeper with earth than the adjoining ones, consequently it did not leak so soon, and some of my neighbors huddled in for shelter; but one evening, when several were socially sitting around, the water commenced dripping in one place, and then in another; they dodged it for awhile, but it increased so rapidly that they finally concluded they might as well go to their own wet houses. After they had gone I spread my umbrella over my head and shoulders as I ensconced myself in bed, the lower part of which, not shielded by the umbrella, was wet enough before morning. The earth overhead was thoroughly saturated, and after it commenced to drip the storm was much worse indoors than out.

The small amount of breadstuff brought over the plains was sparingly dealt out; and our beef, made of cows and oxen which had constituted our teams, was, before it had time to fatten on the dry mountain grass, very inferior. Those to whom it yielded sufficient fat to grease their griddles, were considered particularly fortunate. But we were happy in the rich blessings of peace which, in the spirit of brotherly and sisterly union, we mutually enjoyed in our wild mountain home.

The pioneer homes, dotting the desolate tracts of the Far West, where very often the drifting sands covered the newly tilled fields, became the great factors in subduing the wilderness and transforming the primitive land into beautiful private gardens. While the colonists of these Western valleys were kept busy with the tasks of overcoming obstacles they were not unmindful of the fact that isolation from the world produces a static condition. They therefore built roads and bridges to other communities and the road from Salt Lake City to any neighboring village was always a great factor in adding new varieties of life to the pioneer who had gone into the wilderness to settle. The first law passed by the first legislative assembly of the provisional government of the State of Deseret in 1850 was for the maintenance of roads and bridges, and in 1851, the Legislative assembly of the newly organized territory of Utah petitioned Congress for a transcontinental railroad. From every town and village good roads were built, for the people

realized the economic necessity of transportation for their products.

The foundation of all early-day social life in Utah was the family. Distance between the villages brought about a desire for large families and the most fortunate parents were they who had the largest number of children. All the girls of the household helped about the housekeeping; men went in the fields and tilled the garden. In all of the more early "Mormon" homes there was, as a rule, plenty of food and firewood. The records of many of these old homes show that the people had a high regard for social life, and visitors from neighboring towns were always made welcome. Children were disciplined and taught that obedience to law and order is one of the first fundamentals of good life. They were taught to be polite, and though living on the frontier, there was a social culture planted in the hearts of the youth which we see expressed today in some of the descendants of the pioneer people. Children were not looked upon as a burden in early days. They were the joys of life. The families had in the children the elements of the greatest happiness; and the "Mormon" father and mother realized right well their responsibility in rearing their children in the paths of truth and rectitude. The "Mormon" family held rigidly to the old Hebraic teaching that the child owes his life to three persons: to God, to his father, and to his mother.

Each household was essentially religious. Family prayers were not forgotten, and the boys and girls were constantly admonished to live up to the principles of the gospel of Christ which the fathers had so valiantly lived and fought for. In nearly every home there was a library. As early as 1846 Brigham Young admonished the people that when they left their old homes in Nauvoo they take with them into the West all of the available materials for knowledge possible. They were to carry good books and writing materials, and every family had its copy of the Holy Bible. The "Mormons" were essentially readers of history and philosophy, and from the first, every pioneer family made it a point to bring at least a few books with them that they might "use them to improve their knowledge and to bring them nearer to God by their faith and study." Children were always blessed when they were named. Lorenzo D. Young says in his journal, December 23, 1847: "Martha took dinner with us today and after dinner Brother Smith blessed our little Lorenzo. The day was spent in social chat and singing and prayer; and my house was dedicated to the Lord."

Stoves were brought to the valley by the companies of

'47 but in many of the early homes the old-fashioned fireplace took the place of the stove, although by 1852 iron was manufactured in Southern Utah and from this stoves were made. Tallow dips were used for light and the furniture was made from the lumber brought from the canyons. The women picked corn and gathered the vegetables; they dried apples and made them into sauce, and berry preserves were put in large crocks covered with paper which prevented the fruit from fermenting. In the outlying districts where supplies were irregular, families lived on smoked and salted meat and potatoes. Dry land beans were planted and squashes and potatoes were extensively used for food. In some places, particularly in the northern part of the state, fish abounded and were used for food. Nearly all the meats, vegetables and fruits became common to the settlements after 1850. In the best homes, beef, mutton, pork, bacon, and smoked and dried fish were eaten as well as cheese and butter. And a few vegetables, cabbages, corn, onions, squashes, pumpkins, beans, and peas soon became common to every garden. Seed potatoes were brought to the valley in 1847 and when Saint George was settled water melons and cantaloups were cultivated extensively. Apple trees, pear trees, peaches, apricots and plums were brought from California in the '50's and even orange trees were planted but their cultivation was not successful. Vineyards were a source for delicious grapes; and strawberries, blackberries, and gooseberries were cultivated. Among the most beautiful gardens in early days was that of Heber C. Kimball on North Main Street.

Liquor in early days was seldom used in the homes. Cider became a popular beverage, however; in the south grape wine was made. In no instance have we found colonists giving strong drink to the Indians. Music was a popular diversion in the homes and organs were brought to the state in 1848. All the pioneer companies had musical instruments of some kind; either the spinnet, the violin, the harpsichord, the guitar, jewsharp, the flute, and in every ward there was a choir which furnished music on all occasions in the meetinghouse.

In the family of the early days, there was manifested an economic independence seldom found today. The family reached its maximum of economic self-efficiency. The head of the household surrounded himself with his wife and children, and they all tended the flocks, learned how to weave and dye the wool, and raise their simple agricultural products. Each family learned how to live well on the products of its own toil. There was a sharing of responsibility and of work, which was the cause of mutual respect and devotion. "Willingness to make mutual sacrifices and the power of adjustment to others' needs grew out of this necessity for sharing in the income and sub-

ordinating one's desires to those of the family as a whole." The economic conditions provided the real educational opportunities. In modern institutions, the child becomes weaker in that it is not taught to subordinate its personal good to the needs of the family. In early-day homes, the father passed on to his son, the knowledge of his work and problems, and the mother, "the secrets of the household craft." There was a background of love, music and books, and an intelligent interest in the things of the day. The home was the chief educational institution and the personality of the child was developed.

When trials and sorrows came to the pioneer homes, the parents and children met them bravely and with implicit faith in God. There was no despair; no complaining. A unity of purpose was manifested, and a spirit of hope that gave strength and understanding to all. When the husbands told their wives and children that an army of United States soldiers was coming to Utah in 1857, they united in one common cause and purpose, and resolved to live and die together if called upon to do so; but there was no surrendering of their dreams and ambitions to establish their homes in the tops of the mountains. When the "move" came, a little eleven-year old child of that day wrote:

> We packed all we had in father's one wagon and waited for the command to leave. At night we lay down to sleep not knowing when word would come of the army which we thought was coming to destroy us. Mother went about the house placing everything in order and mending every bit of clothing we could find, for we knew that the time would come when we might be in great need of food and clothing. There were seven of us children in the family. We put away all our playthings, for the days found us so frightened that all we did was to follow father and mother from place to place, looking into their faces for a word of comfort and a look of cheer. One morning father told us that we should leave with a large company in the evening. He said little more. There was packing and the making of bread. Along in the middle of the day father scattered leaves and straw in all the rooms and through my tears I heard him say, "Never mind, little daughter, this home has sheltered us, it shall never shelter them." I did not understand him then, but as we went out of the yard and joined all the other people on the main road I learned for the first time that the city was to be burned should the approaching army attack the people. That night we camped on Willow Creek in the south end of the Valley and at ten o'clock every soul with bowed head knelt in prayer to God. As I dropped to sleep I heard my mother whispering that the Lord had heard our prayers and that our homes should not be burned. I cried and cried, but at last I dropped to sleep.

Captain Howard Stansbury who, with his men, spent the winter of 1849-50 in Salt Lake City, had every opportunity to study early day conditions among the "Mormons." In his re-

port to the United States government, published in 1853, he had this to say about the social and family life of the "Mormon" people:

The cheerful, happy faces, the self-sacrificed countenances, the cordial salutation of brother or sister on all occasions of address, the lively strains of music pouring forth from merry hearts in every domicile, as women and children sing their "songs of Zion," while plying the domestic tasks, give an expression of a happy society in the vales of Deseret.

They have determined to keep themselves distinct from the vices of civilization. During a residence of ten weeks in Great Salt Lake City, and my observations in all their various settlements, it is worthy of record that I never heard any obscene or improper language, never saw a man drunk, never had my attention called to the exhibition of vice of any sort. There are no gambling houses, grog shops, or houses of ill-fame in all their settlements. They preach morality in their churches and from their stands, and, what is as strange as it is true, their people practice it, and religiously believe their salvation depends upon fulfiling the behests of the religion which they have adopted.

A liquor law, enforced pretty strictly, compels sobriety, which virtue is, therefore, no subject for praise. Swearing, at least blasphemous swearing, in the public streets, is prohibited under pain of a five-dollar fine for each offense; the fine is scarcely ever imposed, but violation of the law is uncommon, and very rarely in public or private life do you hear an oath. Theft, even in petty things, such as vegetables and fuel, is prevented, not by prosecution, but by the known rule, that if a man steals two or three times he is ordered to become honest or leave the country for good. Not that "Mormons" ever pretend that there are no bad men among them; nay, agreeable to their principles, they will tell you that a "Mormon," if bad, will be worse than other men, because he sins against greater light and knowledge, and after receiving the Spirit of God. Confirmatory of this, I have met at Salt Lake with two or three very proper scoundrels; but, taking the people all around, I consider them as moral, industrious, fair-dealing and hospitable a set as one is apt to fall in with.

In social parties and lively meetings the "Mormons" are pre-eminent, and their hospitality would be more readily extended to strangers had they suitable dwellings to invite them into. In their social gatherings and evening parties, patronized by the presence of the prophets and apostles, it is not unusual to open the ball with prayers, asking the blessings of God on their amusements, as well as upon any other engagement; and then will follow the most sprightly dancing, in which all join with hearty good will, from the highest dignitary to the humblest individual; and this exercise is to become part of the temple-worship, to "praise God in song and dances."

Their admirable system of combining labor, while each has his own property, in lands and tenements, and the proceeds of his industry, the skill in dividing off the lands, and the conducting the irrigating canals to supply the want of rain, which rarely falls between April and October; the cheerful manner in which every one applies himself industriously, but not laboriously; the complete reign of good neighborhood and quiet house and fields, form themes for admiration to the stranger coming from the dark and sterile recesses of the mountain gorges into this flourishing valley; and he is struck with wonder at the immense results, produced in so short a time, by a handful of individuals.

This is the result of the guidance of all those hands by one master mind; and we see a comfortable people residing where, it is not too much to say, the ordinary mode of subduing and settling our wild lands could never have been applied.

Nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment that pervaded the whole community. Ever since the first year of privation, provisions have been abundant, and want of the necessaries and even the comforts of life are unknown. A design was at one time entertained (more, I believe, as a prospective measure than anything else) to set apart a fund for the purpose of erecting a poorhouse; but, after strict inquiry it was found that there were in the whole population but two persons who could be considered objects of public charity, and the plan was consequently abandoned.

This happy external state of universally diffused prosperity, is commented on by themselves as an evidence of the smiles of heaven, and of the special favor of the Deity; but I think it may be most clearly accounted for in the admirable discipline and ready obedience of a large body of industrious and intelligent men, and in the wise counsels of prudent and sagacious leaders, producing a oneness and concentration of action, the result of which has astonished even those by whom it has been effected. The happy consequences of this system of united and well directed action, under one leading and controlling mind, is most prominently apparent in the erection of public buildings, opening of roads, the construction of bridges, and the preparation of the country for the speedy occupation of a large and rapidly growing population, shortly to be still further augmented by an immigration even now on its way from almost every country in Europe.

The first Christmas spent by the Pioneers in Utah was one of thanksgiving. Food was scarce, and most of the people were housed in the Old Fort. While the winter was a mild one, there was intense suffering, especially among the women and children. There was a Christmas spirit on the twenty-fifth of December in the camp of the Pioneers. There were no Christmas gifts as we have them today, but there was the larger thought of good will and mutual helpfulnes. Everybody was ready to help and share. The finer instincts of religion and morals were manifested in clean thoughts and good deeds. Says one of the young girls of that day:

I remember our first Christmas in the valley. We all worked as usual. The men gathered sagebrush and some even plowed, for though it had snowed, the ground was still soft, and the plows were used nearly the entire day. Christmas came on Saturday. We celebrated the day on the Sabbath, when all gathered around the flag pole in the center of the fort, and there we held meeting. And what a meeting it was! We sang praise to God, we all joined in the opening prayer, and the speaking that day has always been remembered. There were words of thanksgiving and cheer. Not an unkind word was uttered. The people were hopeful, and buoyant because of their faith in the great work they were undertaking. After the meeting, there was handshaking all around. Some wept with joy, the children played in the enclosure, and around a sagebrush fire that night, we gathered and sang:

Come, come, ye Saints,
No toil, nor labor fear,
But with joy, wend your way.

That day, we had boiled rabbit and a little bread for our dinner. Father had shot some rabbits, and it was a feast we had. All had enough

to eat. In the sense of perfect peace and good will, I never had a happier Christmas in all my life.

In the pioneer homes and towns of Utah, the Christmas day was always fittingly celebrated. And in those far gone days, the children were taught to appreciate any little gift. There was no store full of toys, as we have them today. Sometimes a man gave a beaver skin or a buffalo robe to his wife and children. The gift made all happy. Often the head of a household provided venison and wild fowl for a feast, and all shared, and neighbors were invited to partake. There was no selfishness, no envy, no bigotry. People did not hold themselves aloof from others. There was a social equality and regard for one another, that was sincere and spiritual. They were people who not only knew the truth, they were people of the truth. On Christmas day, they had the real Christmas spirit. It was the day of Christ to them, and in every gift, there was the expression of the love and good will of the giver. Children did not have every whim pacified; they were satisfied with any little plaything, and the dissatisfaction seen among the young people today, was absent from the home and school. There was manifested a joy in living, and when they prayed they felt God's watchful care; when they worked, they knew of his helpful presence.

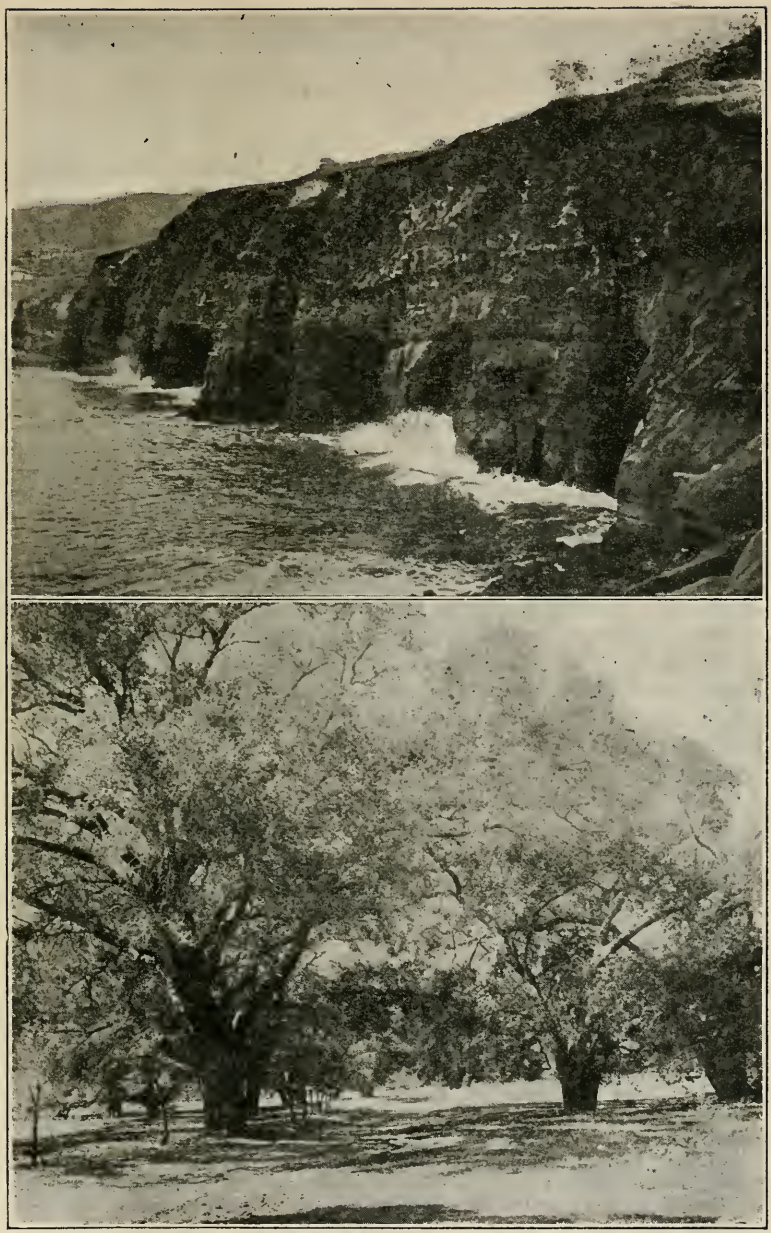
Attuned

Sing freely, my Birdling, my Joy-Bird,
For O, at the sound of thy voice,
The leaves are atremble with gladness,
The streams in the woodland rejoice.
From morn until rosyhued twilight,
(When thy song is a lullaby crooned)
Deny not my wish to be near thee
And sweetly attuned.

Be constant, my Birdling, my Joy-Bird,
No doubting nor grieving let mar
The note of thine innocent measure;
Thine echoing strains float afar,
'Mid winter's most wildly-blown snow-drifts,
Or safe in the vale summer-nooned,
Thy song in all climes would I cherish,
Still sweetly attuned.

I ask not, O glory-sent Joy-bird
Smooth path-ways untempered with pain,
Nor yet that my skies ne'er be clouded
Dissolving in merciful rain,
All seasons, both Autumn and Vernal,
One token I prize Heaven-booned,
To list to thy Hope-Song Eternal,
And sweetly attuned.

Minnie Iverson Hodapp.



Photos by D. C. Retsloff, San Diego, Cal.

SEA AND LAND IN SUNNY SAN DIEGO

Top: Caves at La Jolla on the Pacific Ocean
Bottom: Among the Live Oaks of San Diego

Genealogical Records Relationship

Condensed from The Honolulu "Star-Bulletin," and Letters to the "Era" from Duncan McAllister, Temple Recorder, and President E. Wesley Smith of the Hawaiian Mission.

[The "Era" is indebted to Elder D. M. McAllister, recorder of the Laie Temple, for a letter and a copy of the article in the Honolulu *Star-Bulletin* of June 5, 1920, from which the data embodied in these paragraphs are taken. The distinguished party referred to arrived in Salt Lake City about July 7, and spent a pleasant time here. On July 16, a farewell reception was given in their honor at Liberty Park, on which occasion many of the Church authorities were in attendance. President Heber J. Grant, President Anthon H. Lund, and President Charles W. Penrose made brief addresses in the evening during the banquet at which the Maoris were guests of honor.—*Editors.*]

A recent visit of a distinguished company of fourteen Maoris to Honolulu seems to have attracted unusual attention there. The reason is that two of the gentlemen of the party, Wiremu Karaka and Wiremu Duncan, trace their ancestral lines, through divergent branches, back to Kaitangata, or Aikanaka, the father of Puna and Hema, from whom, according to Fornander's *Genealogical Table*, King Kamehameha I. descended.

This is a remarkable genealogical record, going back for one hundred and ten generations—something over 2,000 years—but interest is added by the fact that it confirms the traditions of the Maoris, that their ancestors came from the Hawaiian Islands. Here are extracts from the three pedigrees, for comparison:

Kamehameha:	*Wiremu Karaka:*	*Wiremu Duncan:*
1. Aikanaka, father of the two following:	1. Kaitanagata, same as Aikanaka.	1. Kaitangata, father of the following:
2. Puna (male).	2. Puna.	2. Puna.
3. *Hema* (male).	3. *Hema.*	3. *Hema.*
4. Kahai, son of *Hema.*	4. Tawhaki, same as Kahai.	4. Hapairangi (woman) from whom Wiremu Duncan has descended, as evidenced by an unbroken genalogical table in his possession.
5. Wahieloa, son of Kahai.	5. Wahieroa, same as Wahieloa.	
6. Laka, son of Wahieloa, from whose family line Kamehameha descended.	6. Rata, same as Laka.	

In the Maori tongue the Hawaiian "L" is "R" and "K" is "T," which accounts for the apparent divergence in the spelling of some of the names.

It may be stated here that in New Zealand the family his-

tories, as recited from generation to generation before the advent of civilization, are now recorded and filed in official ledgers, and that in the Archives Building in Hawaii are found a number of Genealogical records that go back for scores of generations. It was while Mr. Duncan was running over his record and comparing it with Hawaiian annals that he discovered a family tree identical with his own from Hema upwards, except for minor differences in spelling. That was the family tree of Emma K. Lewis, a native of the Island of Hawaii but now a resident of Honolulu. It was, presumably, while similarly engaged that Mr. Wiremu Karaka found the roots of his family tree in Hawaiian soil. And thus the Maori tradition concerning their origin has received strong confirmation.

Ethnologists have adopted various theories regarding the source of the Pacific peoples. One is that they came from India by way of the Malay peninsula. According to another, they are the remnant of the inhabitants of a large continent which at one time sank, leaving only the highest points above the engulfing water. A third holds that the Polynesians came from America by way of the Hawaiian Islands.

The proofs of the last-mentioned theory are found in racial characteristics, similarity of languages, tradition, folk lore, and now in genealogical records.

1. *Languages.* The following list of words points to a common origin of the Hawaiian and Maori languages, and a philologist might be able to tell, without hesitation, which of the two is the stem and which the branch:

English	*Hawaiian*	*Maori*	*English*	*Hawaiian*	*Maori*
Love	Aloha	Aroha	Head	Poo	Upoko
Father	Makua	Matua	Stomach	Opu	Kopu
God	Akua	Atua	Sea	Moana	Moana
Heart	Naau	Ngakau	Heavens	Lani	Rangi
Man	Kanaka	Tangata	Above	Luna	Runga
Woman	Wahine	Wahine	Come here	Hele Mai	Haere Mai
Mouth	Waha	Waha	Outside	I waho	Ki waho
Nose	Ihu	Ihu	Give here	Ho mai	Ho mai
Foot	Wawae	Waewae	Water	Wai	Wai
Face	Maka	Mata	Hawaii	Hawaii	Hawaiki

2. *Tradition.* The Maoris, we are told, have a tradition which they express thus: *Tawhiti nui, tawhiti, rao,* and *tawhiti pamaomao.* This phrase is said to mean: "Long distance, longer distance," and "still longer distance," and it is, further, explained that it refers to three different migrations by the forefathers of the Maori race.

The first mentioned, though last in history, *Tawhiti nui,* is thought to refer to a migration from the Hawaiian Islands to New Zealand, some time between the years 400 and 600 of

our era. According to the tradition, the emigrants left in eighty canoes and passed through Samoa, Tahiti, and other islands; finally, after five centuries, some of the descendants of these "pilgrim fathers" of the Pacific reached New Zealand. This has now been confirmed by the genealogical discoveries in Honolulu.

The second migration, *Tawhiti rao,* according to the tradition, started from a place that had immense bodies of water on each side, and was situated on an isthmus connecting two vast countries, so large that to walk around either of them would have required a life time.

Secular history has no further light to throw on this tradition, but in the Book of Mormon brief mention is made of migrations from the land of Zarahemla and of voyages northward and westward, which might have taken the daring emigrants to the Hawaiian Islands. We read:

"And it came to pass that in the thirty and seventh year of the reign of the Judges, there was a large company of men, even to the amount of five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla, into the land which was northward.

And it came to pass that Hagoth, he being an exceedingly, curious man, therefore he went forth and built him an exceeding large ship, on the borders of the land Bountiful, by the land of Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward.

"And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year.

"And in the thirty and eighth year this man built other ships. And the first ship did also return and many more people did enter into it; and they also took much provisions and set out again to the land northward.

"And it came to pass that they were never heard of more. And we suppose that they were drowned up in the depths of the sea. And it came to pass that one other ship also did sail forth; and whither she did go, we know not.

"And it came to pass that in this year, there were many people who went forth into the land northward. And thus ended the thirty and eighth year."—Alma 63:4-9.

It is readily seen that the Maori tradition and this extract from the Book of Mormon are in perfect agreement.

The third migration, *Tawhiti pamaomao,* the longest, and first in point of time, is believed to be that of Lehi and his company from the doomed city of Jerusalem to the western hemisphere.

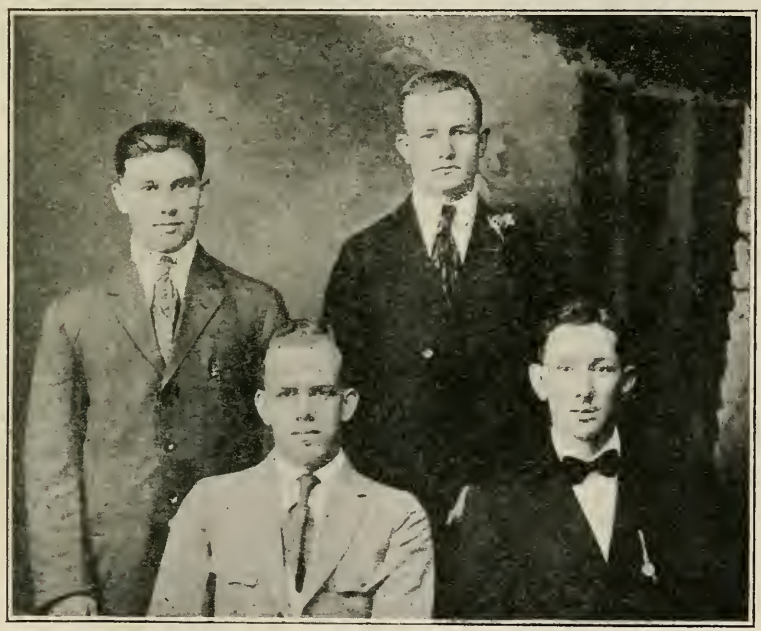
The genealogical discoveries of the distinguished Maoris furnish strong corroborative evidence of the authenticity of this interesting bit of Book of Mormon history. On this point the author of an illustrated article in the Honolulu *Star-Bulletin,* of June 5, 1920, remarks:

The visiting Maoris are almost firmly convinced that the three great migrations referred to in their traditions relate to the journey of Lehi, the voyage of Hagoth, and the eighty canoes that started from Hawaii southward centuries ago. And in view of the fact that the last named traditional migration appears to have been proved a fact by the similarity in the genealogical trees of both Maoris and Hawaiians, the other two migrations seem plausible indeed. To the visiting Maoris the other two migrations, as outlined, seem not only probable but even possible of proof, even as that of "tawhiti nui."

Elder E. Wesley Smith, president of the Hawaiian mission, in the same issue of the *Star-Bulletin,* calls attention to this fact:

The pedigree of Kamehameha, traced back to those whom the Hawaiians regard as the originals of the people who first inhabited the Hawaiian Islands, discloses the very interesting probability that Opuukahonua, the head of Kamehameha's line of ancestry, was living about the year 70 B. C.; and that he, with the other colonists, may have arrived on one of the Hawaiian Islands about 54 B. C., and from thence they may eventually have scattered to the various islands of the Pacific.

This circumstance is of special interest to the Latter-day Saints, because we learn from the Book of Mormon that two of the ships of Hagoth, with passengers and provisions, left the west coast of America in the year 54 B.



HAWAIIAN MISSIONARIES

Standing, left to right: Lloyd D. Davis, Lester Williams.
Sitting: Elmer C. Jenkins, President E. Wesley Smith.

C., and never returned. The conclusion is obvious, it is quite likely that one or both of those vessels contained colonists from America who located on Hawaii; and that they are the race of people who have spread over the islands of Polynesia.

3. *Legends.* That the Hawaiians are descendants of a people familiar with Bible history in its earliest parts is proved by their legends and traditions, and that they and the Maoris, Samoans, Tahitians, etc., are one race is also made probable by the fact that they have a common fund of folk lore and common religious conceptions.

The *Era* is in receipt of an interesting article on this subject by Elder Wm. M. Waddoups. It will appear at an early date.

It will be of special interest to the Latter-day Saints to learn that the Maoris referred to in this article are members of the Church. They are:

Wiremu (William) Duncan and wife of Dannevirke, New Zealand. He came with President Lambert to Salt Lake City a short time ago. He is a manufacturer of cheese and his product took first prize in London in competition with the world.

Eriata Nopera and wife of Dannevirke, New Zealand, a wealthy sheep owner.

Rahiri Harris and wife of Dannevirke, New Zealand, a dairy farmer.

Wiremu Karaka and wife of Tokomaru Bay, New Zealand, a sheep and cattle rancher.

Waimate Anaru and wife of New Zealand, a contractor.

Hohepa Heperi and wife of Waihou, New Zealand, an agriculturist and dairy farmer.

Mrs. Huihui Pera of Opapa, New Zealand, sheep ranch owner.

Mrs. Waitokorau Thompson of Dannevirke, New Zealand, a land owner. She resided in Salt Lake City from 1911 to 1915.

They came to the Hawaiian Islands in charge of Elder James N. Lambert, retiring president of the New Zealand mission, in order to engage in Temple work in the new Temple at Laie. The spirit of Elijah is evidently resting upon that portion of the Lord's vineyard, as upon the Church in other parts of the earth, and the effect is that many links are revealed in the chains that unite the children and their fathers from generation to generation.

I Ain't Like Ma

By John Garrett O'Brien

Mrs. Dean had set the table in the small kitchen, finished making a fruit salad, and was in the act of mashing the potatoes when the door opened and in came her daughter, her cheeks aglow with the pink of youth, her large, blue eyes sparkling.

"Ma, hurry up with the supper," she urged as she placed a loaf of bread on the table, "I've got a—a—date this evening!"

Mrs. Dean smiled. "As if I'd forgotten that it was Harry's night!" she chuckled as gaily as if she were a girl herself once more.

Polly gave her a sidelong glance, kissed her lightly on the cheek as if suddenly remembering her omission, and started away to take off her hat and cloak. But at the door she turned her head.

"Ma, it ain't with Harry this time," she said loftily.

"What—"

"I've been asked out by a real swell!" I tell you. "He wears a big diamond—swishes a cane—and owns an auto! La, it's a peach! It don't snarl, either, it purrs like a happy cat! Gee—"

"The very idea!"

Off she went smiling, but her mother suddenly looked grave. So altered in fact as she began to place the supper on the table that she hardly seemed like the same woman; nor did she hum over her work as she had done so recently.

"That gal of mine sure puzzles me at times," she mused. "She ain't mean. She wouldn't hurt a fly. But my, oh my, she's far too pretty!"

Polly entered a little later, breathless and a trifle flustered as she seated herself. "Ma, you ain't ironed that pink dress!" she rebuked, pouting her rosy lips before sampling the home cooking. "I only have that old yellow thing I wore last year! You want me to look a fright—that's what you do!"

"Who's the boy?" asked her mother after assuring her that she could fix the dress in a few minutes.

Polly flushed and tried to evade, but Mrs. Dean was insistent.

"Well," deliberately, "he ain't a boy. It's Mr. Holt, if you

want to know. He's been askin' me to go to a show with him for a long time!"

Her mother's lips wreathed with as much scorn as her kindly face would permit. "Polly, you don't go with him this evenin' —or any other time, either!"

The girl's blue eyes studied her intently.

"Ma, ain't I kept this flat goin' for three years since Pa died? Ain't I worked like a slave in the Elite Emporium? And ain't I always handed you my pay each week—now ain't I?"

"Yes," murmured the woman, "you have. You've been all a gal should be to her Ma. But—but—I thought as how you an' Harry were goin' to be married one of these days! And I can't bear the sight of that Mr. Holt!"

"Ma!"

"Why don't he visit you here? What kind of a man is he, anyway?"

Polly gave her an indignant glance before continuing to eat.

"Tell me," asked her mother quietly, "is it the scar on Harry's face that's made the difference?"

A stony silence, so she continued: "Daughter, Harry's just the kind of man your father was. He's patient, and kind, that's what he is. He's fought for his country, too, and got wounded. And he says to me one day: 'Ma, I'll soon get promoted, for I'm studyin' hard with that course, and I've been promised a good raise when I pass my examinations. Then Pol can have a gal to do the hard work, and take things easy!"

"Huh!" cried the blonde with unshaken determination, "I don't want any more of these cheap flats. I'm goin' on the stage! And I'm to get thirty-five a week to start with, even during rehearsals!"

A sudden silence fell over them like an invisible cloak. The clock seemed to tick like a dirge as the woman's hand unconsciously sought her heart, as if to allay its strenuous beating; for it seemed to her as if the happy future that Harry had been planning for her daughter had suddenly melted away like a rainbow.

"Babe," she said softly, "although you are twenty-one, past, you're still my ewe lamb. Tell me you don't mean it! Say that you'll stick by Harry!"

Polly tossed her blonde head. "But I do, Ma, I ain't got nothin' else to look forward to, and actresses make fine money. A hundred—two hundred—three hundred a week—and more than that, some of 'em!"

"But the life!" whispered her mother after a long pause, and then only after she had moistened her parched lips.

Polly's voice became a little hard.

"Just as if I can't take care of myself!"

"They all say that!"

"Huh!" she flashed back, before rising to set two irons on the gas.

In vain did Mrs. Dean try to coax her not to be too hasty. And in vain did she plead with her to change her mind or even think it over a little longer; for Polly was kind though decidedly stubborn. Nor could she iron the dress as she had promised, because her hands trembled so that she was hardly able to clear the table and wash up the dishes.

"You'll break Harry's heart, daughter, that's what you'll do!" she cried, bending her tear-blind eyes over her work.

"Ma, I've a good reason for the way I'm actin'," retorted Polly as she kept on ironing the dainty silk garment.

"Reason—" fumed Mrs. Dean—"you'll find out the stage isn't all you think it is!" The anguish of her soul found solace in a sob though she tried bravely to restrain her tears, after furtively dabbing her eyes with her apron.

"La, mother—you'd think I was goin' to prison the way you carry on! Why, I'll be able to have you with me when I travel, and we'll have a gay old time together!" soothed the girl while she began to arrange her hair in a subtle way that made it even more eye-arresting, just as an auto in the street honked a reminder which made her hurry to the bedroom to change as quickly as possible.

After trying to dissuade her again, her mother helped her to dress. First she found the shimmery silk stockings, then she brought her the petticoat with the fancy flounce that matched the dress, and the low tan shoes, despite the fact that her heart was acting quickly.

"See what I gets for havin' such a pretty gal!" she choked as she gazed at Polly whose poise of head and figure was that of an empress. Her oval cheeks were dimpled and rosy. Her blue eyes were ruminant with happiness. Her graceful figure held a charm of its own. And her manner was that of youth and anticipation in its incipiency: still, she did seem to be hiding something that made her mother feel uneasy.

The honk had sounded twice again, and slipping on an imitation pearl necklace that accentuated the contours of her throat, she let her mother snap it while she rouged her lips a trifle, dabbed her cheeks with powder, and, pinning on a small

hat after cloaking herself, she danced to the door, gloving her hands as she went.

"Pol, ain't you even goin' to kiss me?" asked her mother, which made the girl retrace her steps to give her a bird-like peck on both cheeks instead of where kisses belong.

"Oh, Babe, my lips, Honey!"

The woman clung for a second—two, three perhaps—then she stood listening to her steps echoing down the stairs, saw her step lightly into a large machine which hurried away into the shadows of the dimly lit street, and with a groan retraced her way into the small parlor where she sank into a chair.

"O God!"

The anguish of her mind found solace in a sob which was more a prayer than anything else. But her face though wrinkled with lines wore a more restful look when Harry knocked at the door, and entered at her invitation.

"Hello, Ma! How are you, and where's Polly?" he asked jubilantly, as he squeezed her work-a-day hand in his large palm before sitting by her side on a wide divan. His shoulders were wide. His eyes sparkling.

"Why the band of crepe on your arm?" she parried, for the young man wore one on his sleeve, although his eyes were shining with excitement that he was trying hard to suppress.

"An aunt of mine has died and left me five thousand dollars!" he cried ecstatically. "But you mustn't think for a moment that I feel glad because she passed away," he amended. "I had no idea that she had anything to leave beyond a few hundred. Now Pol can have good dresses and a maid, and you, Ma, can have a doctor whenever you get them pesky heart pains!" And with that he gave her hand a squeeze from pure light-heartedness.

"Oh, Harry!"

"Ain't I a lucky boy, eh? And I've passed my exam! I've been promised a hundred and fifty a month after this!" He whispered it softly, beaming on the woman by his side.

"Then, because she was silent he called, "Pol—O Polly! Huh, gal, I've got something to show you! A ring—a diamond ring to put on your finger! Come out of that there bedroom, for I know you're hidin' from me—you little beauty!"

"Harry, don't call her," said Mrs. Dean brokenly.

"Why?" ventured her visitor in wide eyed surprise. So she broke the news to him somehow, trying to keep from sobbing as she spoke.

"She was always set on goin' on the stage ever since she saw the first show that came to Kingsville afore we moved to

the city," she whispered in conclusion. "'I'm goin' to be a queen myself one of these days,'" she often told me. "'You see if I don't wear one of those crowns and hold a scepter in my hands, Ma!'"

Harry's boyish face went white—white except for a three inch scar in the center of his left cheek—the smile trickled away, and a gaunt, unhappy face stared back at her as he replaced a small plush box in his vest pocket. Nor did he speak for some time, but when he did it seemed as if a man of mature age were talking, not a young man of twenty-four whose expression was always wide and kind.

"Who is the guy?" fell from his lips eventually.

"Holt," she faltered, in a trembling voice.

Harry wiped his forehead, a queer smile on his face as he got up to pace the small room. His mind was rioting; filled with a surge of emotions that he dared not convey to the woman seated on the faded lounge.

"Two divorces already; and Holt has a name, besides!" he mused, his eyes winking mistily for an instant. "He don't want real actresses, he don't—he caters to dog acts, rope-walkers, coon monologuists, and toe dancers who wear tights! And not the legit, either—he finds the scum!"

A shudder passed through his well-built frame. His hands closed unconsciously into fists that had rattled many a man's teeth in his head when sparring in a local gymnasium where some of the toughest boxers met in the "Windy City" at times, although he was no professional.

"Yes, disrobing acts, and the scum of riff-raffdom in exaggerated burlesque!" he soliloquized. "He don't believe in giving the public clean acts! He subsidizes art in the low dumps he owns—and calls his plays by names that drag people to see them against their better judgment; and sends them home with their conscience as full of smarting pin-pricks as he can!"

His eyes blazed.

Mrs. Dean was apparently musing as well when he again sat beside her, but her white face arrested his instant attention. So he felt her hands which were cold as ice; but she tried to smile when he lifted her in his arms, and carried her to the small bedroom.

"Don't be scared, Ma, its Harry!" he soothed gently as he covered her with a warm quilt. "I'll call Mrs. Gibbs from over the hall, and run for a doctor."

This he did although she tried to object, asking her neighbor to undress her at once which she willingly did, but the medico shook his head after seeing her.

"She won't live long unless some miracle happens," was his

emphatic remark, "because she's worrying over something that's beyond the power of medicine to alleviate."

Harry winced as he pressed a bill into his hand. "Doctor, please stay with her and do all you can until I return. I—I—may be away for some time, but kindly promise me!"

After a few more words and a keen glance he agreed, so away went Harry to find the girl in the likely haunts that Holt would have taken her to. But one after the other were visited in vain, although he had inquired at the theater where he might be located.

At last there remained but two places. And in a cabaret where dancers ogled the patrons as they tangoed and glided in and out between the tables, he saw the girl in a far corner, and something in her startled glance as she sat listening to Holt arrested his attention. But this was hardly the time to stand watching for any denouncement; so, disregarding a waiter who tried to stop him by waving him aside, he went immediately to the table, ignoring Holt's cynical glance, as he said a few words to Polly, before reaching for her cloak.

The blonde, however, expressed indecision, which her escort was only too quick to notice.

"Beat it, you—boy with the scar!" urged the ironic Holt in a crisp voice that held a menace, although his body rocked with suppressed mirth.

Harry ignored the thrust though boiling inwardly.

"Pol," he said firmly, "your mother's ill, so come at once!"

"Ill?" gasped the girl, hurrying into the cloak he held invitingly.

Holt rose to his feet, his eyes glittering.

"You get out," he snarled, "I'll take the girl home myself."

A huge hand went quickly to his shoulder, and stayed there until he sank into the chair once more. Then Harry spoke:

"Don't try to make a scene," advised the wide shouldered youth, "as I'm about ripe for a row!"

Holt snorted; his eyes smoldered defiance.

"I don't care if you are an ex-pug, or how many sponges you held over men in your time!" His jaw became square as he added: "The girl goes with me—get that? And if there's any difference to settle, I'll see you again."

And marching Polly away he saw her home without saying much although her eyes often roved to his—home to the woman who smiled the moment she heard her steps, and felt her arms about her neck.

"'Tis my ewe lamb come back to her Ma," murmured the woman in ecstasy. Then, and only then, did Harry feel relieved.

"Yes, Ma, I'm beginning to find out that men can be pretty mean!" cried the girl, stroking her wan cheeks with her soft fingers. "I—"

Harry heard no more, for he and the doctor tiptoed out to the parlor at this moment, the latter waving aside any attempts to be thanked with a spacious grin, and a gesture of his well-kept hands.

Said he presently, his eyes twinkling: "She'll soon be well now, but she'll have to be careful—mighty careful!"

Harry smiled an assurance as they shook hands. And after Mrs. Gibbs had also left he sat musing, the ring in his fingers.

"The ex-pug ridiculed my scar," he thought poignantly. And for a few minutes he seemed to be back in France listening to the incessant barrage of warfare; Polly and her mother ever in his mind even when in hospital. Then he began to smile, for that same day he had paid a large installment on a five roomed house on the outskirts. Nor did he hear the door opening as his lips moved audibly, so intensely did he care for her.

"Polly, I guess I'm scarred up out of the ordinary! Never mind, gal, I'll never ask you to marry me now, but you and your Ma must move into that house just as soon as I've varnished the floors, and the furniture arrives! And if—" he became ruminant before adding—"if you wish to go on the stage, why I'll help you—but you ain't goin' where a man like Holt runs an outfit! No—not by long odds—I love you too well—you fairy gal!"

"Huh!" sounded from behind him, and again a "huh!" And turning he saw Polly smiling shyly, which made him crimson from collar to where a well brushed pompadour began.

"Pol—"

"I didn't mean to listen, Harry, I was going to hang up my hat and cloak in the cupboard now that Ma's resting. But—"

Harry squirmed, for her glance was roguish.

"What's that you was sayin'?" she asked archly, her blue eyes clinging to his in a way that thrilled him before her long lashes dropped in confusion.

"Aw, now, I never meant you to hear that part—for I know my face is disfigured, Pol!"

"I don't mind that in the least, Harry, for I know how you came by it! And—and—I like it!" she cried. Then down went her head, her cheeks flushing a delicate, richer pink.

Harry strode to her side, and clutched her hand. "Pol, say that again, dear, it's music! Music—I tell you!"

The girl did so, returning his pressure gently. "Now tell

me the rest of what you was sayin' to yourself when you thought no one was there," she whispered, giving him a baffling look.

"No," he persisted, "it's like this, dear, I never meant to tell you that I—I—love you. But I do, Polly, I love you so well that I'm not going to ask you to marry me. See here, you and your Ma is goin' to live in a cottage the rest of your lives, which will be your own one of these bright days!"

Then he drew some pictures from his coat pocket which she stood gazing at in wonderment as he described the rooms.

There's a nice garden which I'll dig over so that you can grow your own vegetables. An' I'll sow grass in the front, and make you a few flower beds," he said slowly. "Then you can plant violets and pansies as blue as your two eyes, gal, and roses to match your cheeks, and have your Ma sit in the garden an' forget her sorrows—eh?"

Polly's hand tightened in his, then her blond head rested against his shoulder. "Do you love me, Harry?" she asked coyly. "Really love me?"

"Hush!" he commanded, his eyes sparkling once more.

Mrs. Dean called at that moment, so she drew him with her to the bedside.

"Where you been, Babe?" she asked drowsily, her eyes closed.

"Ma, Harry says he loves me! That is, he did say so once, but he refuses to tell me again!" said the girl, ever so softly.

Open wide were the woman's eyes now, her lips smiling as she gazed at them.

"La, Honey, your Pa never told me that more than the once! That he didn't! And, Babe, I just took him at his word!"

Harry felt his cheeks flaming with warmth, for Polly accompanied him into the parlor again, and once more did she ask him to tell her what she had heard already.

"Aw, now, what did your Ma say?" he evaded, trying to reach for his hat in vain.

"Yes, but I ain't quite like Ma, I've got to be told, Harry—and more than once, too!" she cooed so prettily in her pink dress that he did so haltingly, bashfully.

"But Pol, you don't have to marry me! And I'll help you to go on the stage if you wish, either in vaudeville—or t'other end—whatever you call it!" he offered in conclusion.

Polly stole her arms round his neck.

"Boob—" she breathed—"I don't want to be an actress—I want you! I only went out with Holt to get you to speak!"

Harry gazed at her in bewilderment. "Eh?" he managed to gasp.

"I did, for I knew that you'd hurry up and say something,"

she said radiantly. "And now you can run home, only place the ring on my finger first. Kiss it on, Harry, then my lips!"

And when he had done so as if in a dream, she whispered, "Tell me again, you love me, Harry, for I ain't like Ma—I ain't! I've got to know for myself—real definite!"

Chicago, Ill.

Get into the Books

By Jos. S. Peery

Bacon says, "Reading makes a full man." The converse would be, lack of reading makes an empty man.

He who does not read talks personalities, and such talk is most dangerous. He who reads good books, feeds the spirit with eternal food.

Have you read the Bible? If not, how are you going to face your Maker, in accounting for the time he awards you? The Bible is preeminently the Book acknowledged through the centuries as authority. When you preach the gospel, you quote the Bible as the recognized word of God. Is it possible that you, a child of light, have not studied the Bible! Then start without fail and read a chapter each day. The best time is when you rise in the morning. Do this regularly, and, if you value your eternal future, do not fail to so read. Mark the passages that impress you. You will find this the happiest time of your day. Your inner soul yearns for this food. Will you not satisfy this longing? You certainly try to satisfy the tabernacle of the flesh all day long. Why neglect feeding the spirit, your best possession? After the chapter is read, then you are better prepared to utter a short fervent prayer of thanksgiving and appeal for guidance during the day.

As you read the Bible, write quotations in a note book that you can carry. In a street car, or when waiting idly, get out these quotations and make them yours. Thereby the prophets of the Bible become your friends. Then when you stand on your feet to do what is "worth most while"—to preach the gospel, the Holy Ghost can draw on your store of knowledge. Through you your Maker speaks, and you are delighted and astonished in the reward of your reading.

By reading a chapter of Scripture every morning you are helped during the whole day, and in turn you are better qualified to help others.

Either in this life, or in the next life, we must get into the books, and the best of all books to read are the four standard works of the Church.

Why delay? No matter how busy we are, let us start tomorrow morning by reading a chapter of God's literature.

God's Priesthood Leads the Way

By Edward Davis, Patriarch in the Blaine Stake

[The following sentiment was composed for the High Priests' social held at Carey, Idaho, Jan. 23, 1920, by the author.—*Editors.*]

Tonight my soul is thrilled with joy at this happy social meeting. We greet each other as Zion's favored ones. Nowhere else in this wide world, apart from the Saints of Zion, can be found such noble souls. The Priesthood of God leads the way.

As I look upon your features, my spirit visions backward through centuries of time before this earth was our abode. We may have known each other then, where social affairs and gatherings like this were common. And love made life of rosy hue in these primeval days. We roamed through the perfumed bowers and pledged eternal friendships, to which we have proved true!

When proud Lucifer rebelled against the Father's work, we, under great Prince Michael's lead, opposed him with the sword, and in this the Priesthood led the way. The false disturber of our peace was cast from heaven, while those who chose his company all followed in his train, with Satan leading the way. But those who then proved faithful and valiant in the fight for God are now clothed with power from heaven, and are battling for the right, in which the Priesthood leads the way. We are on the Lord's side and will not rest until Satan's hosts are bound and until Satan is driven from the earth, as he was driven from heaven.

We have bravely borne the rage of mobs; our loved ones have been slaughtered, our prophets banished and confined in prison cells—all our enemies seem to have combined with the devil who led the way.

But with firm and steadfast purpose we have overcome our foes; for the truth we possess will ever conquer. We have sent the message of the Lord around the world as with a trumpet's blast; and scattered Israel are gathering. The Priesthood leads the way. Our temples consecrate the land and help to prepare the Saints to meet their kindred who have gone before. By these works of rightousness, mankind may all be blessed, and the Priesthood leads the way.

Oh, praise be to God and all glory to him, the holy Redeemer, for bringing to earth again liberty, light and truth! We give our service and all to him who gave his life for us, and suffered all things to redeem us from the grave.

The clouds disperse and soon shall dawn the millennial day, when tyranny and hate shall be conquered, and peace on earth and good will to men shall be established. Man to man shall grasp hands in love and dwell united, with the Priesthood leading the way.

Up, then, ye sons of Zion! Be true to every trust. Speed the glad news around the world, loudly as with a trumpet's blast. The banner of freedom is at last unfurled; the Millennial day dawns, and the Priesthood leads the way.

Carey, Idaho.

Where are the Men to Lead?

There isn't a lad but wants to grow
Manly and true at heart;
And every lad would like to know
The secret we impart.

He doesn't desire to slack or shirk,
Oh! haven't you heard him plead?
He'll follow a man at play or work,
If only the man will lead.

Where are the men to lead today,
Sparing an hour or two,
Teaching the lads the game to play
Just as a man should do?

Village and slums are calling "Come!"
Here are the boys, indeed;
Who can tell what they might become,
If only a man would lead?

Motor and golf and winter sport
Fill up the time a lot,
But wouldn't you like to feel you'd taught
Even a boy to "knot?"

Country and home depend on you,
Character most we need;
How can a lad know what to do
If there isn't a man to lead?

Where are the men to lend a hand?
Echo it far and wide—
Men who will rise in every land,
Bridging the "Great Divide."

Nation and flag and tongue unite
Joining each class and creed,
Here are the boys who would do the right
But where are the men to lead?

—*Anonymous.*

A Faith-Promoting Experience

By M. Bantista, a Descendant of Father Lehi

I have been asked to write a few lines concerning incidents in my life.

I was about twenty-two years old when I started investigating spiritual things. At that time, a Methodist minister was interested in my becoming a member of his church. Other pastors of different denominations had the same desire.

One day I took sick, and was seriously ill for six months. In this condition it was my privilege, for the first time, to see one of the elders of the Church of Jesus Christ of Latter-day Saints. President Ammon M. Tenney, who opened the Mexican mission, came to my bed-side and explained to me the restored gospel. He told me that God's children in ancient days were healed by the divine power, and asked me if I would like him to administer to me. I said, "Willingly." When he had done so, I felt as if I were in a new world.



Naturally, the spirit of investigation took hold of me, and, taking advantage of the interest of the ministers and the "Mormon" elders, I began to study and continued my search almost day and night, and I had always on hand many questions to ask. I very soon found the confusion of the sectarian world about their ideas and creeds. I did enjoy their education, their beautiful language, their polished manners, but when they left, I was just as empty in principles as before. On the other hand, when Elder Tenney explained the doctrines of the everlasting gospel and answered my questions, though in his poorly-spoken Spanish, I shed tears of joy and my soul was full of light. So, through the mercy of my Eternal Father, I was privileged to hear the gospel of the Lord Jesus Christ, and felt that there was not a more blessed boy on earth, since the Lord sent to me one of his servants who understood the principles of the gospel and knew how to plant such a knowledge in my soul.

Up to this time I did not know what the future might bring forth, as those ministers were still striving to persuade me to join their churches, especially the Methodist minister, who came to me and proposed to make me one of his fellow preachers. Besides this, he said he was willing to pay me two hundred dollars for the last four months during which time we had been engaged in discussion, and he added the promise of a good salary in the near future. I was more than surprised, and after a sharp discussion, I told him that even for a million dollars I could not preach something I did not believe.

He then went to my father and induced him to intercede for him. My father, having no knowledge whatever of the truth and thinking it would be educational and profitable temporally as well as spiritually, thought I was foolish in refusing it. When my father found I could not be persuaded, he decided to send me away from home.

At this time, I had already been invited by President Tenney to attend the first conference in Mexico, to be held in Cuernavaca, about eighty miles from home. The minister knew about it, and used the argument that going there would cost money and waste time. My father did not want me to go. When I was wandering upon the street not knowing what to do, I thought of the sacred teachings and example of my darling mother.

Allow me to say a few words about my dear mother. Though she was a Catholic, she never bowed before any image, but in time of need and sorrow, she always went into a private place and shed tears in supplication to the living Father in Heaven. How many times in my childhood days I found her in such a state, without her knowledge! My soul was full of joy to hear her prayers and petitions; for, indeed, it was the sweetest thing of my whole life. To imitate her was natural. In time, the imitation became a practice, and that practice became a habit, and that habit my Rock, and the refreshing Fountain of my poor and thirsty soul.

Coming to my subject, what could a helpless boy like me do in such a condition? What, if I had chosen to do as the minister wished me to do? So, full of hope and confidence, more than ever, in the Lord, I went to my heavenly Father in prayer. Among other things, I prayed that the Lord would soften my father's heart and that he would come to me at five o'clock in the morning in answer to my prayer and further testimony of the divinity of the truth.

While I was praying, I felt as if my body was dissolved. I felt the power of faith within my soul. With the exception of one other occasion of the same nature, I haven't enjoyed a similar privilege, which I regret very much.

When I arose from my knees, an unusual peace filled my

soul, and I felt the unmistakable testimony that my prayer had been answered. Instead of going away, I went to my room and went to bed without my father's knowledge, and slept peacefully until about five o'clock, when my father, as I had prayed he would do, came into my room and called me by name: "Mayo, Mayo, my son, are you here?"

I answered, "Yes, sir."

He replied, "I am more than pleased to know you are here, for I have changed my mind. I want you to go to Cuernavaca to conference. Take the money you need and go either way you wish."

Oh, I wish I had the power to explain to every human being what I did experience at those moments, while my beloved father was talking to me. Lying upon my bed, I could not fall upon the ground, as did the brother of Jared when he saw the finger of the Lord. I felt my weakness and unworthiness very much. For, in very deed, I was trembling and wondering how it was that the Lord could honor me in doing exactly the thing I had asked for, so that it might be a testimony to me of the divinity of the Church of Jesus Christ of Latter-day Saints.

Up to this time I had not read what the Lord had said in these last days through his Prophet: "I the Lord, am bound, when ye do what I say, but when ye do not what I say, ye have no promise." (Doc. and Cov. 82:10.) To satisfy myself that my father truly wanted me to go to conference, I argued against it, but he urged me now to go as strongly as he had tried not to have me go before, and almost forced me to go.

I had written to President Tenney the day before, by one of the brethren from Tecalco, that I could not come, but now the opportunity was at hand.

We were three from the same town to go to conference, one already a member, and two other young men, who, by the help of the Lord, had been converted and were ready to be baptized. As soon as I met them, I told them the news. They were not less surprised than I was. Nevertheless, they did not know what had happened to me during the night before. At once we all arranged to go on foot through the mountains instead of by train and on horseback.

Although I was still quite weak from my long sickness, and the distance was about eighty miles, the experience was a treat.

That morning, full of faith and hope in the Lord, the three of us started on our journey. About two o'clock in the afternoon we reached Atlatlanca. The weather was most beautiful. We enjoyed the splendor of the green valleys and surrounding hills, the echo of the human voice here and there, the singing of the birds. All nature seemed to smile upon us. Indeed, the beautiful landscape, the wonderful truths we had learned, and the

glorious anticipations awaiting us at conference filled my soul with joy unspeakable.

But oh! what a change. A few moments after we left Atlatlanca, heavy, black clouds arose upon the hills. Thunder roared and the most terrifying lightning descended almost incessantly everywhere. It seemed that all the elements were in commotion at once. The storm came from the south-west, the direction we were taking. It seemed as if, instead of the Lord being with us, we might be swallowed up and the world come to an end. We certainly felt our dependence, for we were almost overpowered with fear. Nevertheless, I did not forget the Lord who had heard my prayer and so marvelously answered it, and so began to supplicate my heavenly Father for his mercy and blessings. Then a peaceful, heavenly feeling filled my soul. My companions did not feel exactly as I did, although we decided to keep on our journey and take the consequences. As we went on, to our great astonishment, we found ourselves on the wet, storm-swept ground and in a few seconds, we were encircled by a terrifying storm. Destruction swept all around us but left us untouched. About a mile distant from us, the storm moved as we moved for many miles, until we reached Yautepec. While we were journeying in this condition, we felt as if we were in the bowels of hell. My thoughts were about the ancient times during the destruction of the Nephites and Lamanites during the crucifixion of the Lord Jesus Christ, as well as in the days of Noah, when he was in the ark and the rest of humanity was destroyed.

And after all, what is man? Indeed, we felt, as it has been said, as if we were only a handful of dust, helpless to do anything for ourselves.

As we reached Yautepec, the place for our staying during the night, we had a most wonderful testimony that the power of the Almighty was with us. For as soon as we entered into the house, or rather at the very instant that we closed the door, the storm burst in great terror upon the house. It seems as if by some power the rain was detained just above our heads. At this moment, I had the conviction that Satan and all his powers of destruction, are controlled by the will of God, and that therefore at this time, they were absolutely harmless to us.

All these wonderful testimonies and experiences rested upon my mind, and my joy was more than I could express or understand, but I was so weak and exhausted, and my body pained me so that I went to bed immediately. My brethren rubbed me and worked with me until it seemed as if I left this world in great commotion, and knew no more until the next glorious and most beautiful morning, when the storm had passed away.

After bowing in reverence and thanking our heavenly Father for his protecting care, blessings, and power manifest in our behalf, we started again upon our journey. Our minds were filled with wonder, contemplating the incidents of the day before. Filled with gratitude and thanksgiving to our heavenly Father, we reached our destination where the conference was held.

As we went in, we found President Tenney reading a letter to the people (not in any meeting yet). To my great surprise, it was mine. As soon as we were seen by him, he quit reading and said: "Oh hermano Mayo, hermano Mayo, a mi puro gusto" (his favorite expression), and came to meet us, shake hands, and introduce us to the people, and you may imagine the rest.

At the conference, I was baptized by Brother Pedro Prios, a local elder, and also ordained to the Aaronic Priesthood and set apart as a teacher. This was the most glorious time of my life, for it seems that at that time, the testimony of the divinity of the everlasting gospel of the Son of God, and of the living God, our Eternal Father, was naturally planted and impressed upon my soul. Since that time, I have felt that, while in this world, my life ought to be consecrated to the work and will of my Redeemer.

After a humble and honest investigation of myself, I have found that the gospel which has been restored to man again, through the immortal Prophet Joseph Smith, is the sweetest thing of my soul, and for this heavenly blessing bestowed upon me, unworthy as I am, my soul rejoices, and with my heart full of gratitude, I give the honor and glory to the Father and the Son.

When we arrived back home, I found our family filled with joy, especially my mother. She was extremely happy to know I was already baptized and had the Priesthood conferred upon me. Very soon every one of the family became members of the Church and remain as such until today, and are doing their "bit." On the following Sunday, a meeting was held in the Methodist church, its minister being the one before referred to.

I had the greatest desire to deliver my first sermon to this congregation and convert every one of them if possible. How to obtain this privilege I did not know. I remembered the Great Franklin said: "Where there is a will, there is a way." So, as I had the will I found the way. I went to one of my aunts, the wife of one of my companions who was the friend of the minister, to obtain permission from him. This morning, Sunday, I made up my mind to talk about a chapter from the Bible I had read the evening before, which impressed me very much. As I took the Bible, to go to meeting, I had the impression to

take the Book of Mormon instead, but I did not pay any attention and went out. The Spirit came to me again and said, "Don't take the Bible; go back for the Book of Mormon." Again I did not pay attention but went on. When I had gone about one half block, I could go no further, and the Spirit said to me plainly: "Go back and exchange." By this time, I knew it was from the Lord, and as I went back and laid the Bible on the table and picked up the Book of Mormon, it opened to the 28th chapter of Second Nephi. As I commenced reading, I remembered what it taught. My eyes were opened at once with great astonishment, but could not imagine what a marvelous lesson the Lord was about to give me. When we reached the church, my aunt asked the minister, and he said I could use five minutes. I thanked him and said I would rather wait for another chance when I could have more time. At this, the minister buried his face in his hands upon the table for a few minutes. The congregation sat waiting in wonder. He then arose and said I could have all the time I wished. After speaking and explaining to them my views, I began to read the Book of Mormon from the 28th chapter of II Nephi, and, being blessed of the Lord, I gave them a testimony of the everlasting gospel. The Spirit of the Lord was with me.

At my conclusion, the minister arose and, among other things, said: "Brethren and sisters, I am very delighted at the testimony of Brother Bantista. He has spoken to us this beautiful morning the word of the Lord. He is a member of our church in full fellowship." With that kind of language, he spoke for a length of time.

After meeting, the minister called me into a private room, and, to my great surprise, he said to me: "Brother Bantista, I am more than pleased to know the step you have taken; you are going to be a great instrument in the hands of the Lord and do much good in our church. [The last part of his statement did not come true, for, in a very short time, his congregation was broken into pieces, and we had material to organize a branch.] Nevertheless, I know you have been reading that apocryphal and spurious Book of Mormon written by Joseph Smith."

As the minister spoke to me in this manner, I understood the marvelous lesson the Lord had provided for me in his mysterious way, for I found that the preacher was making the biggest mistake about the Book of Mormon, and I had obtained a wonderful testimony of the divinity of that history of my forefathers, the prophets of old.

As a literal descendant of our Father Lehi, I feel in my soul that the gospel which was once known among my people but taken away on account of transgression, has been restored again

to mankind. I feel that the Book of Mormon is one of the most glorious books on earth, because from that holy book, I have become acquainted with my ancestry, the dealings of the Lord with them, and the glorious promises to them in the near future, although, because of transgression, we have suffered the wrath of the Almighty for centuries until the present day. The nations of the world should profit by our experiences.

The Ethics of Tobacco Prohibition

By Fred L. W. Bennett, President of The No-Tobacco League of Utah

I think tobacco could very properly be prohibited on the ground that it is a common nuisance. But suppose all the smokers agreed or were compelled to indulge their habit only in the privacy of their own homes. What then? Many hold the opinion that a man has a perfect right to do what he likes so long as he is not interfering with the rights of others; that he should be allowed to poison himself if he wishes, that it is his own affair. But is it? Let us consider the matter for a moment.

One of the fundamental principles of civilization is that the state is under an obligation to care for every indigent citizen who is taken ill, quite regardless of how that illness was brought about. Many persons have ruined themselves by the use of narcotics, among other things, and the state has already decided that certain narcotics, such as opium and morphine, shall not be used indiscriminately by any one. The contention is that if the state is to be considered under an obligation to care for individuals when they are sick, if they have no money, it has a moral right to say they shall not use a given thing when science and experience say that thing is detrimental to health. That seems to be a fair proposition to me.

If you say tobacco is not sufficiently dangerous to merit prohibition, that is entirely a different matter. The argument then is a scientific one, but many persons who profess to be against the use of tobacco are confusing the issue by saying the prohibition of tobacco would be wrong on ethical grounds. The fact is they have never regarded it as really injurious. The ethics of prohibition are sound, but is tobacco really harmful? Does it do all that we have been saying it does? Should it be annihilated? Should we destroy it? Do its sins merit such a course? These are the great questions. Science and religion are on the side of its destruction. Are they right?

A Summer Outing and What Came of It

A Story for Boys, with Some Observations Which May be of Interest to Men

By Hon. Anthony W. Ivins

Chapter IV

"There's nothing that builds up a toil-weary soul
Like a day on a stream.
Out there where the greed and the strife are forgot,
To revel once more in the depths of a joy
That's as real as it seems."

The following morning the two friends were early astir. Before the sun had risen, rods were unpacked, jointed together, and reels placed in position. A fine, transparent leader was attached to each line, and then the fly books were opened.

"There are a great many different kinds of flies here," said Frank. "Which do you use, and how are they attached to the leader?"

"It is difficult to determine which fly the trout will best rise to," replied George. "We must experiment. It all depends upon the class of food which is most abundant in the neighborhood, at this season of the year; the trout will rise best to an artificial fly resembling that which he is now eating. Here, this is a Silver Doctor. You observe that the end of the snell to which the hook is attached has a loop in it, also that there is a loop on the leader, put the loop on the snell over the one on the leader, then run the hook through the latter, draw the two tightly together and the fly will be properly attached. Now take this other fly, it is a Royal Coachman, and fasten it on in the same way, to the other loop, higher up on your leader. We will try two flies to begin with. Cast your line into the creek there and look out for the result."

"I have never caught a fish," said Frank. "You will have to show me how to make the cast."

"It is simple," explained George. "Flies, as they attempt to cross the streams, frequently fall into the water. They immediately strike out for the shore. Their struggles attract the trout, which take them from the surface of the water. To be a successful angler your fly should drop upon the water naturally, and be drawn along the surface so that it will resemble, as near as possible, a living fly, in this way," and with a dex-

lowing morning, little fuzzy things, with big heads and wide open mouths. The male bird was busily pursuing butter-flies and grass-hoppers. He was the head of a family now and must provide for it. There was no more singing during the day, but when night came he sang more joyously than ever, happy that there was work to do for those he loved.

As they fished down the creek that morning the dogs, as usual, were interested spectators, watching every cast, and man-



"A suggestion for the pencil of an artist or the pen of a poet."

ifesting as much pleasure when a trout was landed as the anglers themselves. On a spot of open ground Fleete suddenly stopped and turned toward a small bush which grew among the grass. She pointed, approached, and retreated as if in doubt, then moved forward again and carefully extended her paw. The act was fatal. Like a flash a dark body shot out from the bush, and the fangs of a rattlesnake were fastened in her foot. With a cry of pain and fear, as if thoroughly comprehending the danger, she limped away.

Such simple remedies as were available were applied, but without effect. In half an hour she was dead.

A grave was dug at the foot of a pine-tree, near camp, and the dog buried. A mound of large stones was formed, and on one side of the tree, which was blazed, the word *Fleete* was

marked by driving nails into the trunk, the heads only being visible.

The conversation around the camp fire that night was serious. George and the dog had been companions for years, and he deeply mourned her loss. Frank admitted that he had not thought it possible to become so attached to anything not human as he had to the dogs and horses.



Fleete

It was the first favorable opportunity to introduce the subject of religion, and George took advantage of it. Earnestly he expounded the great plan of human redemption and the assurance which had come to him that there was a life beyond the grave, that all men would be redeemed and brought back into the rpesence of the Lord, through faith in the redemption wrought out by Jesus Christ.

"I know," he said, "that I cannot prove the truth of what I have said by external evidence which would satisfy you, and I do not expect that my conviction will be sufficient for one who is not conscious of the invisible force by which I have reached these conclusions, but I assure you that any man who will do the will of the Father shall know that these doctrines are true. Ask God, who hears all who appeal to him, and you shall receive. That was the key which unlocked this gospel dispensation.

The following morning they fished with such satisfactory results that in the afternoon George suggested that they go for a ride through the timber, and possibly get a deer or turkey.

The horses were saddled, the dogs unchained, the two 30-30 rifles placed in the cases which were attached to the saddles, a new roll of films placed in the kodak, and with the dogs eagerly leading the way, the party was off.

They rode up the stream to where a side canyon came in from the west, which was followed to the head, where it came out on a mesa above. There was so much to admire and discuss that little attention was paid to the dogs until Laddie's shrill bark startled them. There, not more than a hundred yards away, was a large flock of wild turkeys, running swiftly down the mesa, with Laddie and Trailer in full pursuit.

As Laddie dashed among them the great birds rose, with a tremendous flapping of wings, and took refuge in a pine tree.

Their attention was so completely absorbed in watching the dogs, which were barking at the foot of the tree, that they did not notice the approaching men.

"Now," said George, "is your opportunity to bring down one of the greatest of all game birds. The turkeys are watching the dogs, and knowing that they have nothing to fear from them while in the tree, will permit us to approach within easy range."

The men dismounted and advanced to within fifty yards of the tree where the birds had taken refuge. "There," said George, "you see that gobbler at the right, on one of the lower branches of the tree; take him."

Frank raised his rifle and fired. The bird did not move.

"You fired too hurriedly," said George, "and overshot, a very common error. Be more careful and hold a little lower."

Another cartridge was thrown into the barrel, the aim was more deliberate, and with a flutter of wings the turkey fell to the ground, the remainder of the flock soaring away into an adjacent canyon.



"They are fully equal to the tame turkey both in size and quality."

"What a magnificent bird!" said Frank. "He is equal in size to any tame turkey I have ever seen."

"Yes," said George, "they are fully equal to the tame turkey, both in size and quality, and they abound in the mountains, notwithstanding the fact that they have many natural enemies. They build their nests on the ground, and are consequently an easy prey to wild animals, many are also destroyed by the forest fires which sweep through the mountains."

"Why did you not fire at them?" asked Frank.

"I felt certain that you would get this fellow," replied his companion, "and one is all we shall be able to use. It would be unsportsmanlike to kill more."

As they rounded a rocky point, on the return to camp, looking across a box canyon, several hundred yards away, they saw a bear climbing clumsily up the side hill. In a moment George was down from his horse and rapidly firing shot after shot as

the bear scrambled up the slope. The dogs were in full pursuit, but before they reached the opposite side of the canyon a well-directed shot had done its work, and the ungainly beast came rolling down the mountain-side. The skin, an unusually fine one, was removed, and the men proceeded on to camp.

"Each day is more interesting than the preceding one," said Frank, as preparations were made for the night. "The fishing



"A well-directed shot had done its work."

this morning, the delightful ride through the timber, the turkeys and the bear, why, I never before knew what real life is. Tell me, are these bears dangerous? Do they ever attack man?"

"I have never known an instance," replied George, "where a bear has deliberately and without provocation attacked a man, but when surprised, or wounded, or in defense of their young, bears are formidable foes."

(To be Continued.)

The only way to get rid of distracting care is to have only cares that are worth caring about.

The only fool that remains a fool is the fool that does not know he is a fool.

If you know, and yet know that you don't know, you are wise.

Opportunities don't make men; it is the making of opportunities that make men.—*Nephi Jensen.*

The Society Islands Mission

By Grant Lee Benson

Thursday, May 23, 1843, while the Church of Jesus Christ of Latter-day Saints was passing through the trials and tribulations inflicted upon it in the east, four elders were set apart as missionaries to the Pacific Islands. They were, Addison Pratt, Noah Rogers, Benjamin Grouard and Knowlton F. Hanks.

On Thursday, June 1, 1843, they left Nauvoo, Illinois. In those days the Panama canal did not exist, and the West was practically unsettled. No railroads traversed the highways of the West, and no modern ocean passenger steamers sailed between San Francisco and Papeete, Tahiti, because Frisco was merely a Utopian dream.

Four months later, on Monday, October 9, 1843, the four elders sailed from "their native land so dear," taking a message of peace to "the people of the far-off Coral lands." They left New Bedford, Mass., on board the sailing jib *Timoleon*, which was bound for the islands of the Pacific. They rounded the Cape of Good Hope; thence proceeded northeast through the Indian Ocean; they were at sea about seven or eight months. On Friday, November 3, 1843, Elder Knowlton F. Hanks died on board. He was the first Latter-day Saint missionary who died and was buried at sea.

On Wednesday, May 1, 1844, the three remaining elders landed on the island Tubuai, of the Austral group. They were the first missionaries of the Church of Jesus Christ of Latter-day Saints to the Pacific Islands, and Tubuai was the first island of the Pacific on which the gospel was embraced.

Fourteen days later Elders Noah Rogers and Benjamin F. Grouard landed at Papeete, Tahiti, Society Islands, as the first Latter-day Saint missionaries to that group. Elder Addison Pratt remained at Tubuai and raised up a branch of the Church there.

The first convert of the Polynesian Isles was Ambrose Alexander, a white man. He was baptized Sunday, June 16, 1844, at Tubuai, there being a small party of white people at the island building a boat or ship with which to return to America. Elder Pratt fell in with the party and as a result he baptized, on Sunday, July 21, four other white people and four natives. The natives were: Napota, Terii, Pauma, and Hamoe. These were the first of the Polynesian flock who embraced the gospel. The

first organized branch of the Church was established at Tubuai, Sunday, July 28, 1844. After one year and eight months' work at Tubuai, Elder Pratt left for another group, but the work of the gospel progressed at Tubuai. Many elders have labored at Tubuai since that time—both native elders and white, and a large list of Church members is the result.

The schooner *Ravaai* was built and launched by the Tubuain Saints and elders in the year 1851. Then came the banishment of the elders from the Society Islands by the French officals in the year 1852, and the forbidding of Latter-day Saint missionaries to continue their labors. Many Saints were unjustly imprisoned and sentenced to hard labor in the mountains for holding meetings, and for forty years the elders were not allowed on the islands, and no new messengers came from Zion.

In 1892 missionary labor was again commenced on the Society Islands, and in January of that year, elders arrived from Zion, and some time later the mission was successfully reopened.

Internal troubles were very prevalent in the Tubuain branch. Quarrels arose, divisions occurred, and the spirit of apostasy was general. But in 1918 the elders again commenced laboring there, and in 1919 they were again able to organize a branch of the Church, and on October 4, 5 and 6 a conference was held. This, the first conference held at Tubuai, was looked forward to with a great deal of interest by all the Saints. On Saturday, October 4, a heavy wind arose which lasted during the entire conference, but regardless of this, approximately one hundred natives attended all the meetings. The first day consisted of two daily sessions, and an excellent "haapiiraa" was held under the direction of a local elder, Tuahiva, and the Hoarenea and Huahine Saints. The second day consisted of three sessions, including Sunday school and baptismal services. Again, in the evening, a "haapiiraa" was held, directed by Tuahiva and Toriki. On the third day Priesthood and Relief Society meetings were held, followed by two extra sessions. In the evening a "haapiiraa" was given by the Mahu branch, under the direction of local elder Vaio. Exceptional talent was shown in the giving of the lessons and in the singing.

The conference closed, a good spirit being enjoyed by all throughout the entire sessions. Many investigators and outsiders were present and seemed well pleased.

Papeete, Tahiti.

The distinguished French teacher DeSailly says, "It is time we ceased to think of humane education as meaning no more than calling the attention of children to the need of being kind to animals. It strikes at the very root of human character. Without it your schools and universities may only turn out the cleverer anarchists."—*Humane Education Bureau, Box 144 Copley Square, Boston, Mass.*

The Driver of Truck No. 7

By D. C. Retsloff

The Fishburns lived on a desert claim at the foot of Mountain Springs grade. John Fishburn was a truck driver for the Interurban Truck Company. Twice a week, he made the long journey from the hot valley, past his desert home, out to the seacoast city, trucking loads of vegetables and cotton. On the return trips he carried canned food stuffs and other commodities to the merchants of the inland empire.

John belonged to the "Union," and when the truck drivers went out on a strike, John's wages stopped. This meant a shortage of food, of clothing, of everything needed by the Fishburn family.

The matter of clothing was the least important, for scanty raiment was distinctly comfortable on the edge of the desert, but food for seven growing boys and girls was no small item, with potatoes at twelve cents a pound, and sugar twenty-five. The stopping of the pay check was a calamity indeed.

Mary Jane Fishburn was a strong, capable woman. She could work outdoors or in, could follow a plow or saw a board, as well as any man.

"Go out with the 'Union' if they order it," she had said. "If you belong to any organization, you just naturally got to stand by the ship. Thank God, I ain't unionized. I'll drive the truck."

"But, Mary Jane, think of the grades, the sharp turns, the hot sun, the heavy roads, to say nothing about being held up. You'll be scared stiff."

"I should worry, John. With the drivers out on the strike, I'll have the roads pretty much to myself. The company'll lose a lot of vegetables if they can't haul according to their contracts, and no one knows better than I what it means to have your wages stopped. I sure had the right hunch when I learned to drive a machine and got a license. 'In times of peace, prepare for war' always has been my motto. As far as being scared—well, I guess I'll manage."

Mary Jane had attended a revival camp-meeting the summer before and experienced religion—it was a very real thing to her—she had a Bible and a hymn book—she studied them both.

John Fishburn shook his head, but sixteen years of married

life with Mary Jane had put him wise to several little kinks in her character. He knew that when she made up her mind to anything, she clung to it, like a limpet to a rock.

On Monday morning truck No. 7 left the warehouse in Imperial, on time, with its usual load, and Mary Jane Fishburn at the steering wheel, dressed in clean overalls. She stopped at the shack at the foot of Mountain Springs grade for a "bite of lunch," and gaily waved good-by to John and their group of admiring youngsters, as she rounded the first turn on the long up-grade.

The motor hummed an accompaniment as she sang:

"Trusting as the moments fly,
Trusting as the days go by,
Trusting Him whate'er befall,
Trusting Jesus, that is all."

Over and over she sang the words, as she shifted her gears from high to low and back again, crawling slowly around the sharp turns, speeding up on the straight way, she reached the top of the first grade. She stopped her song as the three miles of level road between the top of one grade and the foot of the other stretched out before her like a dirty tan ribbon. She thought of the hold-up men, who had been terrorizing the truck drivers during the past three months. She gave a backward glance at her load: "Old man Dotson always was queer," she said to herself; "he must be making a lot of money off his ten acres of lettuce."

She turned her eyes to the ribbon-like road; a quarter of a mile ahead, a man on horseback rode out from among the tall sagebrush on the left. He was followed by another, and almost at once two more came in sight.

Mary Jane stopped the truck, climbed down, opened the hood and pulled out a spark plug. The foremost horseman wore corduroy trousers, a black shirt and a wide-brimmed hat. Mary Jane saw that much, even though she bent over the engine. Outwardly she was calm.

"Hey, there, young feller," called the man in corduroys, "face the canyon and turn your peepers skyward. Findin's keepin's, an' maybe we can find somethin' worth while among your load."

Without replying, Mary Jane turned to the canyon. There was a hurried pulling of crates and boxes as the outlaws rummaged the load on the truck.

"Why in the —— didn't you tell us that we were wasting time?" asked one of them, as he stepped to Mary Jane's side.

She turned to face him before she answered: "Because you didn't ask me."

He gasped: "Gosh, boys, he's a woman!"

"Sure, if you'd asked me before, I'd told you," said Mary Jane, as she picked the spark plug up from the running-board and eyed it critically.

"Beat it," one of them called, "there's a machine coming."

Mary Jane Fishburn stood for a few minutes in silence, looking down the way they went, then she slipped the spark plug back into place, climbed up on the seat, and drove slowly along the tan road.

"Old man Dotson knew what he was doing when he put that bag with the two thousand dollars in the center of that lettuce crate," she said softly.

She shifted the gears, having done the best she could, and again the motor purred an accompaniment to—

"Trusting as the days go by,
Trusting as the moments fly,
Trusting Him whate'er befall,
Trusting Jesus, that is all."

San Diego, Cal.

The Strong

The world will applaud the men who win—
And perhaps it's right that it should—
But there's many a man unknown to the crowd
Whose effort was just as good.
So I propose to pass one rose,
Though small may be the meed,
To the men who fight with their utmost might
But yet who may not succeed.

It's proof of strength and wisdom, mayhap,
To achieve a worthy aim,
But there's more of sturdy worth in the chap
Who, losing, still "plays the game."
And believing that, do I doff my hat
To him who didn't attain
To the thing he sought, or for which he fought,
Yet who still fights on amain.

You, therefore, laud the man who arrived;
I'm for the fellow that tried;
Who fought for the right with purpose and might,
Right up to the time he died;
Who never sat down enjoying renown,
Nor shirked, nor courted applause,
But went his full length of wisdom and strength
Just for the good of the cause.

T. C. Hoyt.

Snowflake, Arizona.

The Cigarette Epidemic

By F. S. Harris, Ph. D., Director Agricultural Experiment Station, Utah Agricultural College

All epidemics of disease are bad. Likewise, the epidemic of cigarette smoking, which is sweeping the country, will have the same disastrous effects on the human body as disease. In the old days of warfare, before modern sanitation was developed, armies became afflicted with the diseases and plagues of the invaded countries and carried them back to scourge the home land.

During the recent world war, the health of the soldiers was maintained at a high standard, but little, if any, attempt was made to protect them from contracting habits that will prove more detrimental to them than many of the diseases. Hundreds of thousands of boys who went into the army free from the tobacco habit came out as smokers of cigarettes. Many of the boys dropped the habit when they took off the uniforms, but unfortunately many of them have become confirmed users of tobacco. This is, of course, not the worst habit they could form, but it will certainly detract very much from their efficiency in life.

Recently I sat in the office of an old man who used tobacco. As we looked out of the window at some boys who were smoking, he said:

"It makes me sick at heart to see young boys take up the habit of cigarette smoking. I speak from experience. I realize that they are putting around their necks a millstone of constant expense without any real value received. They are very materially reducing their ability to do hard work, and they are starting something that will be obnoxious to many of the people with whom they will associate later. I would do anything in my power to keep boys from taking up with a practice that has been a serious handicap to me during all my life."

I am not a person who wants to interfere with the personal rights of others; neither do I like to have my rights infringed on. I am, however, often forced to the consciousness that my right to uncontaminated air is violated by thoughtless smokers.

Recently, while traveling, I was particularly annoyed My seat in the Pullman car was so situated that fumes from the smoking compartment filtered back to me undiluted. After enduring it as long as my patience would permit, I sought refuge in the observation car. Soon this became so charged with tobacco smoke that I decided to brave the dust of the rear platform. I had scarcely become settled when a fellow traveler too

the chair on my windward side and kindly allowed me to help him smoke his cigar. His generosity, however, was not equally courteous; he forced me to take all my smoke second-handed.

When bedtime came, I felt that I was at last to be delivered. I climbed to my upper berth and was taking a few deep breaths before going to sleep when the fellow in the upper next to mine lighted a cigarette which he was also generous enough to allow me to share. This was repeated several times during the night. I refrained from reporting him because I do like to see people have their liberties!

Not long ago, on a visit to a high school in a small town, I remarked to the principal that I had noticed many of the young boys smoking on the streets.

"Yes," he said, "every boy in town of high school age smokes cigarettes."

How is that for a community founded by men who gave their all for the opportunity to live clean lives according to principles dictated by their own consciences? There was a law against the selling of tobacco to minors, yet no effective measures were taken to enforce this law.

Does it not seem time to do something? Should not this epidemic be put on the same basis as contagious disease, and completely eliminated from the community?

Fireside Dreams

Alone by my fire, a dark, stormy night,
I had visions and dreams of you,
I dreamed that you gave me the precious right
To make my world happy with you.

I dreamed of the hope, the pleasure and joy
To be ours in truth with our love,
Where none might intrude—none dare to annoy,—
Our happiness built from above.

You came to me, as I gazed on the fire,
A vision of beauty and grace,
Awakening love and a noble desire
That nothing shall ever efface.

Your eyes are as blue as the summer skies,
Your curls are of rich, golden hair;
And gazing with longing into those eyes,
I saw that my love rested there.

Oluf L. Allen.

Salt Lake City.

Guide for M. I. A. Studies and Activities for 1920-21

Officers of the Mutual Improvement Associations should note the following items in regard to the studies and activities of the Mutual Improvement Associations for the coming season:

Conventions

The convention programs, both for the fifty-two stakes where group-conventions are to be held and for the remainder of the stakes where separate meetings are to be held were published in the *Era* for August to which the officers of the M. I. A. are directed.

M. I. A. Calendar, 1920-21

The General Boards of the Mutual Improvement Associations are desirous of having, as far as possible, year-round programs. For this purpose, work is provided adaptable to the different seasons and extending from the opening evening in October to the June conference and during the summer. Suggestions for lessons, month by month, for the eight months of regular meetings, beginning with October and ending with May, inclusive, are here given:

OCTOBER

Tuesday evenings.
1. Opening social.
2. Lessons one and two in all departments.

Sunday evenings.
1. An opening social, to be given on Tuesday evening.
2. Lessons one, two, three and four.
3. Joint program.

NOVEMBER

Tuesday evenings.
1. Lessons three, four, five and six.
2. Harvest festival.

Sunday evenings.
1. Joint program.
2. Lessons five and six.
3. Thanksgiving program.
4. Harvest festival, which should be given on a week-night.

DECEMBER

Tuesday evenings.
1. Lessons seven and eight.
2. Testimony or lesson-review meeting.
3. Musical festival.

Sunday evenings.
1. Joint program.
2. Lesson seven and eight.
3. Musical festival, to be given week night.

JANUARY

Tuesday evenings.
1. Lessons nine, ten and eleven.
2. Debate.

Sunday evenings.
1. Joint program.
2. Lessons nine, ten and eleven.
3. Debate, to be given on a week night.

FEBRUARY

Tuesday evenings.
1. Lessons twelve, thirteen and fourteen.
2. Drama.

Sunday evenings.
1. Joint program.
2. Lessons twelve, thirteen and fourteen.
3. Drama, to be given on a week night.

MARCH

Tuesday evenings.
1. Lessons fifteen, sixteen and seventeen.
2. Testimony, extra lesson, or lesson-review.
3. An evening with Church leaders.

Sunday evenings.
1. Joint program.
2. Lessons fifteen, sixteen and seventeen.
3. An evening with Church leaders.

APRIL

Tuesday evenings.
1. Lessons one, two and three of the combined course for all except Boy Scouts and Bee-hive girls.
2. Spring celebration.

Sunday evenings.
1. Joint program.
2. Lessons one, two and three.
3. Spring celebration to be held on week night.

MAY

Tuesday evenings.
1. Lessons four, five, six and seven, of combined course.
2. An historical or patriotic pageant.

Sunday Evenings.
1. Joint program.
2. Lessons four, five, six and seven.
3. A pageant to be given on a week night.

Studies

There will be three Y. M. M. I. A. classes during the season, the Junior, the Senior, and the Advanced Senior, the latter being a joint class ofyoung men and women. Manuals are now being prepared for the Senior and Junior classes, and the Advanced Senior text will be printed monthly in the *Era*, the first lessons appearing in this September number.

Advanced Senior—22 Years and Up

The course will be a series of lessons on *Vital Problems of Life*, in two parts. The first part consists of seventeen lessons as follows:

1. The Indispensability of Isolation.
2. The Uplift of Adversity.
3. The Push of Poverty—I.
4. The Push of Poverty—II.
5. The Obligation of Wealth—I.
6. The Obligation of Wealth—II.
7. The Developing Power of Responsibility.
8. The Sustaining Force of Covenants.
9. The Driving Power of Duty.
10. The Influence of Natural Environment.
11. The Moulding Power of Vocation.
12. The Advantages of Custom.
13. The Helpfulness of Inheritance.
14. Freedom from Debt.
15. The Control of Bias.
16. The Pull of Prejudice.
17. Meeting Time's Tidal Waves.

For All Classes

The second part consists of the following combined course of study for all members, except Boy Scouts and Bee-Hive Girls, to be used during the months of April and May. Where convenient, and it is desirable to do so, the classes may be continued as usual in grades or departments, the teachers of the various classes adapting and modifying the lessons to suit the students in their particular classes. The following are the lesson-headings for the second part of *Vital Problems of Life:*

18. Why Be Religious?
19. Why Believe in a Personal God?
20. Why Believe in the Atonement?
21. Why Have a Church?
22. Why Choose the Church of Jesus Christ of Latter-day Saints?
23. Why Promulgate the Gospel?
24. Why Work On?

Seniors—17 to 21 Inclusive

Science and Religion will be the subject of the Senior Manual. This is a revision of a former manual by Dr. John A. Widtsoe, on *Joseph Smith as Scientist,* which will prove of great interest to the Senior classes. Titles to lessons follow:

Subject: Science and Religion.
Title: Joeph Smith as Scientist.
Lessons:
I. Chapters 1 and 2)—Introductory; The Indestructibility of Matter.
II. (Chapter 3)—The Indestructibility of Energy.
III. (Chapter 4)—The Universal Ether.
IV. (Chapter 5)—The Reign of Law.
V. (Chapter 6)—The New Astronomy.
VI. (Chapter 7)—Geological Time.
VII. (Chapter 8)—Organized Intelligence.
VIII. (Chapter 9)—Faith.
IX. (Chapters 10, 11 and 12)—Repentance, Baptism and the Gift of the Holy Ghost.
X. (Chapter 13)—The Word of Wisdom.
XI. (Chapter 14)—The Law of Evolution.
XII. (Chapter 15)—The Plan of Salvation.
XIII. (Chapter 16)—The Sixth Sense.
XIV. (Chapter 17)—The Nature of God.
XV. (Chapter 18)—A Summary Restatement of Principles.
XVI. (Chapter 19)—Joseph Smith's Education.
XVII. (Chapter 20)—Concluding Thoughts.
XVIII. (Chapter 21)—The Testimony of the Soil.

Junior—12 to 16 Inclusive

The lessons for the Junior class will consist of campfire stories, the titles of which follow:

1. The Pathfinders from the Mississippi to the Pacific.
2. The Indian Woman Guide.
3. The First Mission to the Indians.
4. The March of the Mormon Battalion.
5. The First Pioneer Company to Cross the Plains.
6. The Herd Boy of the Plains.
7. How Widow Smith Found Her Cattle.
8. The Pony Express.
9. How Early Missionaries Crossed the Plains.
10. The Monarch of the Plains.
11. Life Among the Indians.
12. Indian Customs and Habits.
13. The Story of a Song.
14. Father Bundy's All-wood Wagon.
15. Pulling a Handcart Across the Plains.
16. Unwise Buffaloes and Men.
17. How the Missionaries Escaped Capture.
18. The Gold Fever.
19. Racing with a Prairie Fire.
20. The Waters of Loup Fork.

Special Activity Events

Officers will have noticed in the calendar that there is a special activity event scheduled for each month. In the efficiency reports, stakes will receive proper credit each month if one of these is held each month in each ward during the eight months provided; hence 10% of the efficiency of the stake depends upon the carrying out of these programs. As indicated, where associations meet on Sunday evening, events that cannot be held appropriately on Sunday, such as debates, dramas, etc., should be held on a week night. The same event should be held throughout the stake on the same evening, but the December, January, February and March events may be interchanged, if thought desirable. Lists of plays, declamations, etc., will be furnished officers upon application to the General Secretary.

The following are the special activity events:

1. October—Opening Social.†
2. November—Harvest Festival.
3. December—Musical Festival.
4. January—Debate.
5. February—Drama.
6. March—An Evening with Church Leaders.*
7. April—A Spring Celebration.
8. May—A Pageant.

One Suggestion for an Opening Social

The Secretary, on application from the officers, will furnish suggestions on each of these headings in detail for the carrying out of these various activity events. As for example, "Opening Social," in October:

Indoor Track Meet

†Divide the company into groups, each with a captain and a yell-master. Furnish each person with a crepe paper badge of the color his group represents, and a program of the sports. The captain se-

lects those who are to take part in each event, and should see to it that each member of his group is entered for at least one event. The manner of conducting the events is not announced until each event takes place.

1. Target shooting (either men or women).
2. Shot put (men).
3. Standing high jump (women).
4. Obstacle race (men).
5. Disc throwing (women).
6. Marathon race (men).
7. 50-yard dash (women).
8. Rugby (both).
9. Relay.
10. Dance (All).

1. *Target Shooting.* The contestant stands (full height) over a milk bottle, places a bean close to his eye, and drops it into the bottle (if he can). Each contestant has three turns (one at a time), and the one who succeeds in getting the greatest number of beans into the bottle wins the event for his team.

2. *Shot put.* Blow up a paper bag and tie it. The contestant who succeeds in throwing it farthest wins. Each should have three trials.

3. *Standing High Jump.* (A piano or organ will help considerably with this.) The idea is to select the lady who can sing highest by jumping from "do" to high "do," "ra," high "ra," etc.

4. *Obstacle Race.* The contestants are started at one end of the room, run to the other end, thread a needle and return to the starting point.

5. *Disc Throwing.* The lady who succeeds in throwing a paper plate into (nor nearest to) a ring twenty feet away wins this event.

6. *Marathon Race.* Each contestant is given two newspapers. He places one of them on the floor in front of him and steps on it with his right foot, places the other one on the floor in front of him and steps on it with his left foot; removes the first paper, places it and steps on it, and so on until he has traveled around the room.

7. *50-yard Dash.* Each lady contesting is given a pair of scissors and a three-yard narrow strip of paper (ribbon wrapping is desirable for this). Then she is told to cut it in two, lengthwise, without running off either side. The one finishing first and having the longest pieces is winner.

8. *Rugby.* Furnish a sheet and a feather (or if several groups are playing, one for each two teams). The teams stand on opposite sides of the sheet and hold it up under their chins. The feather is tossed between the two teams and all try to blow it to the opposite side of the sheet. Chalk lines should be drawn for the goals. When the feather drops back of a line the opposite side scores a point. If two games are run, then the two winning teams play for final winner.

9. *Relay.* Each member of each team entering this event shall do as follows: Use a hoop or a rope tied into a circle; go through it head-first, run to the other end of the room, blow up a paper sack and pop it, return to starting place and go through the hoop feet first. Then the next person in line goes through the same stunt and so on until the last one entered has finished. The team finishing first wins and their group scores. Each player is expected to do this without help from any one.

10. Dance. The team scoring the highest number of points should be entertained in a dance for the balance of the evening.

An Evening with Church Leaders

Here is a suggestion: *An Evening with Church Leaders.*

*It is suggested that this may be presented by a lecture in which one or more of the Church leaders may be treated. The leading events in each life should be considered and not a mere biography given. The events should be selected to be of such a character as to interest the hearers and should be faith-promoting in their nature and applicable to the youth of today. They should not be foreign to the interests of the boys and girls present, but being told, should apply to their lives. The lessons should be made plain and the application certain.

Another method of presenting these same ideas would be to take one of the Church leaders—say Brigham Young, John Taylor, or any of the others, and have five or six leading events of their lives presented in living pictures before the congregation: "Speech to the Pioneers on the Plains," "First View of the Valley," "Celebration of the Twenty-fourth in Cottonwood Canyon," "Meeting with Colonel Kane," "The Move," etc. Incidents should be selected, under this arrangement, that can easily be made into pictures.

Again, tableaus may be given of events in the lives of Church leaders to fill in the entertainment for that evening. It should always be borne in mind that the lecture, pictures, and tableaus should be of such a character as to present leading events in the lives of the leaders, with a view to creating faith in their divine calling and interest in their achievements. The Lord was with them in all their labors; and events from their lives should be selected, either by picture or by words, to impress this thought upon the lives of the young people.

Efficiency Reports

Efficiency reports will be required monthly. These should be forwarded promptly at the close of each month to the stake secretary, and should be sent so as to reach him no later than the first of the following month. Stake secretaries will then compile the reports for the stakes, and send to the general office no later than the 5th of the following month, and they will then be published in the *Era* monthly, the October report appearing in the December number, November in the January number, etc. Full directions for marking the efficiency reports are printed on the blank reports furnished by the General Boards to the organizations. The efficiency requirements are:

1. Membership.
2. Class Work.
3. Special Activity Program.
4. Scout Work.
5. M. I. A. Slogan.
6. *Era.*
7. General Fund.
8. Participation in M. I. A. Programs.
9. Monthly Stake and Ward Officers' meetings.
10. Ward Officers' Meetings, and Teacher-Training.

Y. M. M. I. A. report blanks will be sent to the stake superintendents for monthly distribution to the ward presidents, in ample time for reports to be returned in the time required.

The Reading Course

1. *Adventures in Contentment*, by David Grayson.
2. *Heroes of Today*, by Mary R. Parkman.
3. *High Benton*, by William Heylinger.
4. *Isabel Carlton's Year*, by Margaret Ashman.

There will be one other book accepted, on a religious subject. It is expected that the new book, *Prophecies of Joseph Smith and Their Fulfilment*, by Nephi L. Morris, will be accepted as soon as printed, as the religious book for the year, notice of which will be given later.

High Benton is a book for boys, showing some of the influences that shape their ideals. It impresses the necessity of every boy obtaining an education and training to do the important things of life in an efficient way. *Isabel Carlton's Year* is a charming story of a girl's life at high school. *Adventures in Contentment* is a series of sketches showing the ideal side of country life. *Heroes of Today* contains a number of short biographical sketches of men who have accomplished worth-while achievements along widely different lines in the world's work.

The General Fund

The following stakes secured, as per their reports, 100 per cent in the general fund for 1919-1920:

Blackfoot, Box Elder, Cache, Cassia, Deseret, Ensign, Fremont, Hyrum, Idaho, Jordan, Juarez, Kanab, Liberty, North Davis, Oneida, Salt Lake, San Luis, Shelley, Teton, Uintah, Utah, Wasatch, Weber, Yellowstone, Montpelier, Burley and Twin Falls.

We hope all the stakes will join the list for 1920-21; the requirement is 25c for each member, based on the enrollment for 1920. Life membership certificates are issued to all who join the Y. M. M. I. A., and who pay $5 for a life membership. This will be invested so that it will return about 25c per annum to provide the annual fund, and thus release the holder from further obligation to the fund. We urge the securing of life memberships in every ward. A resolution was passed by the stake superintendents at the June conference that they would use their best efforts to get at least fifty life members in each stake of the Church.

The "Improvement Era"

Subscriptions for the *Era* were sent in from the following stakes which had over 5 per cent of the Church population as subscribers:

1. Kanab 9.90	12. Blackfoot 6.45	23. Yellowstone 5.44
2. Cassia 8.89	13. Raft River 6.45	24. Fremont 5.41
3. Maricopa 8.53	14. Alberta 6.21	25. Morgan 5.41
4. Idaho 7.79	15. Bingham 5.85	26. No. Weber 5.36
5. Oneida 7.45	16. Bear Lake 5.74	27. Boise 5.33
6. Juarez 7:36	17. Blaine 5.63	28. Hyrum 5.32
7. Twin Falls 7.15	18. Bannock 5.58	29. Millard 5.27
8. Taylor 7.00	19. Uintah 5.56	30. Carbon 5.20
9. San Juan 6.74	20. Benson 5.51	31. San Luis 5.15
10. Snowflake 6.71	21. Utah 5.48	32. Shelley 5.13
11. Wasatch 6.69	22. Box Elder 5.44	33. Ogden 5.12

The other stakes had large subscription lists, and we take this occasion to express our thanks to the Mutual Improvement workers and others who have assisted in making Volume 23 a wonderful success in circulation, it being larger than in any other year.

The new volume of the *Era* will begin with the November number, and a canvass should be made of every family throughout the Church during September, preferably, or during September and October, so that the circulation for the magazine may be at least kept at the maximum and preferably enlarged. Many interesting features will be presented in the coming volume, and we hope to make the magazine of such importance that neither the general membership of the Church, nor the members of the Mutual Improvement Associations, the Priesthood quorums, or other organizations will desire to be without it. The price will continue the same as heretofore, although paper has advanced very much in cost. Lists of old subscribers will be sent to the stake superintendents, for ward canvassers, and these should be distributed promptly, and the canvass made in September and October.

Enrollment of Membership

The following stakes showed an enrollment amounting to the per cent shown:

Alberta 14.8	Hyrum 12.4	St. George 11.8
Bannock 13.1	Idaho 15.1	St. Johns 11.9
Bear Lake 13.0	Jordan 10.2	Salt Lake 10.0
Bear River 13.6	Juab 12.0	San Juan 12.7
Benson 13.0	Kanab 10,9	Sevier 10.0
Big Horn 13.0	Logan 14.1	Shelley 16.5
Bingham 15.6	Lost River 24.8	Snowflake 10.9
Boise 12.8	Nebo 10.3	South Davis 13.2
Box Elder 10.8	No. Davis 11.0	Taylor 14.4
Burley 13.5	No. Sanpete 10.0	Teton 10.8
Cassia 14.1	No. Weber 10.3	Tooele 10.0
Cache 11.3	Ogden 12.2	Twin Falls 13.0
Cottonwood 12.3	Oneida 12.8	Uintah 13.8
Curlew 10.7	Pioneer 10.1	Utah 10.3
Deseret 14.1	Portneuf 13.0	Weber 10.7
Ensign 10.0	Raftriver 12.1	Wasatch 11.9
Fremont 11.5	Rigby 13.2	

The following stakes fell below the 10 per cent mark:

Alpine 9.6	Moapa 9.8	Star Valley
Beaver 8.8	Malad 8.4	Summit 3.4
Blackfoot 9.0	Montpelier 9.3	Tintic
Blaine 7.0	Panguitch	Union 9.8
Carbon 7.7	Parowan	Wayne
Duchesne 7.3	Pocatello 9.3	Woodruff 7.5
Emery	St. Joseph 8.3	Yellowstone 9.1
Granite 9.3	San Luis 9.9	Young 9.2
Juarez 9.8	So. Sanpete 8.2	

We thus accomplished our aim in the stakes as a whole in obtaining 10 per cent of the Church population as members of the Y. M. M. I. A., though we did not get the 50,000 members we expected, but we did obtain 40,226.

We trust that a special effort will be made by the officers to retain the splendid increase in membership throughout the Church; and that the stakes which have not obtained their full quota of 10 per cent enrollment of the Church population in each stake, will continue their efforts to obtain at least the required quota, and as many more, of course, as there are young men in the stake who should be engaged in Mutual Improvement work.

The Way I Go

I know the way I go,—
That leads me on o'er rugged height,
'Neath threat'ning clouds that bear no light,
Down through the depths of darkest night,—
This common way I go.

I know the path I tread—
Its piercing stones make bleeding feet,
Its windings lead through scorching heat,
The Tempter rude oft here I meet,
On this lone path I tread.

I know the road that's mine,—
The pligrim's footprints that I see,
All leading on to victory,
Are signboards left for guiding me,
On this rough road of mine.

I know my Father's road,—
He leaves me not alone to go,
For o'er this road His comforts flow,
And on the way his blessings blow,
On this my Father's road.

Robert Sparks Walker.

Chattanooga, Tenn.

Social Leadership

By Paul Mason, of the Brigham Young University

A demand of the hour is a well-trained army of judicious, enthusiastic social leaders, to supervise and guide the recreation of the young people. To insure success, it must be supported by the renewed interest of the older men and women of the community. This does not mean that the young people are naturally worse than their parents; but it does mean that dynamic society has so changed their environment that more judicious guidance is necessary. The stamp of commercialism and its attending evils has been placed upon all forms of amusement.

These evils are so disguised that many of the old as well as the young respond to their luring appeal. The attraction of the sensational has been commercialized. The power of the sensational attractions was well illustrated when a covered box of snakes was placed in a cage of monkeys. The monkeys showed their curiosity in a most human way by cautiously lifting the box lid. They fled in terror, being instinctively afraid of snakes. Yet in spite of the danger, they again and again opened the box in order to experience the thrill; each time they quickly closed it and fled. People, like monkeys, are strongly attracted by a thrill or an intense situation. But is it logical that everybody must peek? Or, can the young and inexperienced be saved the risk by the interest of their elders and by desirable leadership? The greatest danger is that the repetition of the excitement or strong sensation is very liable to lead to worse evil. Consequently, there is an urgent need for judicious leadership.

The need for amusement is as old as the instinct of play. The child requires it, the youth craves it, and the adult often feels it a necessity. Instinctively, too, the better and more interesting type will be chosen; but if necessity demands, a questionable substitute will be supplied. When this is the case, the moral standards will, like water, gravitate to the lowest levels, and a certain degree of depravity is likely to result. This danger should arouse society to action.

The pioneers recognized the need of good amusement for both young and old. Church community organizations were effected to provide and supervise them. Good theatres and musicals were provided for all. Dances, games, and community picnics, in which both young and old participated, gave addi-

tional diversion from the daily routine. Because of this mutual interest of the people, high moral standards were the inevitable results.

However, new conditions developed as the community grew and the amusements were taken over by commercial interests. In some places the Church-community organizations still strive to provide entertainment, but there is a large field of unsupervised amusement in every community. It is this field that needs attention and wholesome leadership. In it, we find the child, and the youth, but few adults. They are seeking, unguided, to satisfy their play instinct.

Observation reveals the fact that the chief difficulty lies in the commercial influences and their attendant evils. Today the welfare of the community is no longer considered. The movies, public dances, "resorts," and the many other luring entertainments have supplanted the good old-time sociables. The merit of these substitutes is rarely questioned, but only the pecuniary gain is considered. Many of these substitutes are degrading in their very nature, others may be perverted. Let us examine some of them.

The motion-picture could be a vital force in the highest type of education. It is not living up to its possibilities. True, it is that the common movie educates. Psychology declares that every picture becomes a part of the vicarious experience of the spectator. The question then is, "Are the impressions desirable?" Look into your town, and see if there be not adults who live and swear by the movie. You will notice that they are not the most enlightened and thrifty citizens. See if there are not many youths who literally live what they see on the screen. The juvenile judges and officials of the state attribute a very large per cent of juvenile delinquency to the movie habit. In one community the boys had organized secret societies. They had pass words and required oaths of their members. Is this not enough to demand action of interested parents and leaders? Censorship boards already exist, but it is evident that wholesome leadership is desirable even among them. There should be a general clean-up of the screens to prevent further poisoning of the youthful minds.

Many parents are among the most faithful movie patrons; they take their entire families with them. Gaze about in your community, see where these people are, and what they are doing; then for your sake and that of the community become a leader in the movement for reputable motion pictures. Some communities are busy with the problem; yours should be one of them.

The public dances are another source of contamination to the moral and social welfare. Dancing in itself is not a harm-

ful amusement; but many of the newest "styles" have relegated this art to the questionable. Few dances are supervised or even attended by any parents. They have been so absorbed in the dollar that fate is entrusted to rear their precious children. Anyone who can pay the price of admission is permitted to dance and mingle freely with the best and the unsuspecting young people who attend because there is no better place of amusement.

The resorts have been thoroughly commercialized, and they are so alluring! Ball games, dances, and "eats," but worst of all, the plunge, are there. There is no guiding hand to protect the innocent and unsuspecting.

Books are another phase of the youths' environment that could profitably be investigated. The market is flooded with cheap, degrading material. Many of this type may be found in the private and the public libraries and book stores of the state?

There is yet another great factor that is largely responsible for the questionable nature of otherwise wholesome amusements. It is the lack of the uplifting, stabilizing influence of the mature people. At the present time parents and other mature people are rarely seen in dance halls; in fact, in any place of amusement, except the movie. There seems to be no logical reason for this desertion of the young in their amusements, unless it may be that the wild velocity of present amusements has left the older people in the rear, or that they have become completely engrossed in business. Whatever be the cause, it is self-evident that a cure should be applied. What is the value of racial experience if it is not to be transmitted as a safeguard to the rising generation?

It is one thing to discuss evils and another to remedy them. If the amount of energy now spent by the older citizens in censuring the youth were exerted in a wide-awake interest and judicious leadership, an evident desirable change would result. The need is not for more energy, but for a greater interest that will use the available energy effectively and judiciously. Human intelligence has harnessed the water power to generate the energy for the wheels of commerce. The energy of the human race can surely be successfully and beneficially harnessed to guide the great social wheels. The energy we have, but it is the application of it that needs direction. Compare the directed amusements with the undirected amusements of your experience. The energy used in the directing more than amply repays.

Natural, enthusiastic leadership is the logical development of keen community interest. There are men and women in every community who can and will lead. Some of them have repeatedly attempted it, but either because of inadequate support or defective training, they have given up the fight. The

public can and should supply the support. The Church has taken up the problem of training social leaders. One representative from each stake has been called and given an intensive course in community leadership. They will form the nucleus around which may be built an effective leadership in social affairs. These leaders, if they receive the unqualified support of their community, will eliminate the greater social problems.*

What the dances need is the influence of the mature members of the community, not only in rules and regulations, but in actual presence. Furthermore, the participation of the old with the young will develop an understanding between them; the old will not grow so old in mind.

Several of our communities have eliminated the worst of the evils of the picture shows by requiring the films, or a large proportion of them, to pass the municipal board of censors. The penalty for non-compliance is the revocation of the license. This control has proved effective where it has been tried.

The reading of better books can be stimulated through our auxiliary organizations. The Mutual Improvement Association's reading courses are an important step in that direction. And there is a broad field of activity for literary associations, under the direction of our auxiliary organizations, during the winter especially. Something can be done to reduce the available supply of undesirable reading material.

Athletics almost invariably provide wholesome amusements. In the summer, baseball for the boys and volleyball for the girls can be provided, and in the winter indoor sports, as basketball and volleyball, should be encouraged.

The old-time community sociables might be revived and perpetuated. "Old folks days," ward reunions, fathers and sons' outings, Sunday School outings, M. I. A. field days, and many others which all help to maintain a mighty community social standard. In the winter, picnics and outings may be replaced by indoor social activities.

Social leaders are necessary, but it must be remembered that leaders can only direct. Their achievements are in proportion to the support they receive.

Provo, Utah

*Arrangements are being made for holding a one-week convention in each stake of the Church for the leaders to train three leaders from each ward of the stake in social work, charities and teacher-training help. —*Editors.*

Tsianina

By Douglas Brian

Two horsemen rode wearily on amid the blackness of the foreboding storm. The wind tugged at the manes of the ponies as they plodded along with heads bowed as in submission to the power of the coming tempest.

Lightning flashed and the huge raindrops hissed as they fell upon the hot sand. Clouds of dust whirled before the wind as if trying to escape the flood which seemed so imminent.

Two riders sat with eyes and thoughts far distant from each other. One sat with eyes alert and watchful for the shelter which he knew lay in the looming rocks ahead, while the other sat with eyes fixed on the desert, on the sand that seemed to pass beneath their feet; sat with drooping shoulders also; sat appalled amid the fury of the storm.

Soon the horsemen stopped before the mouth of a darksome cavern. Dismounting, they led their weary horses into the shelter of the rocks and sat watching the mighty deluge before them through the opening.

Presently the man of the downcast eyes and weary look was speaking to the other, and his voice was slow and soft and weary, and seemed as if 'twas meant to tell uncanny tales.

"I can't stand this lightnin', man; it allus sets me thinkin', which is somethin' that'll drive me mad some day."

Back he slumped against his saddle, which was lying on the ground, and his eyes flashed fire from the blazing anguish of his soul.

"Seems to me this storm is passin' over," was the blunt, prosaic answer that he got. But the weary one kept speaking.

"Allus brings me back to old Virginny 'mong the green hills, in the days when I was young. Makes me think about the time a storm was ragin' this way an' I was huddled up beside the fire in a cabin in the hills. The wind was shriekin' an' groanin' like as if it was bein' tortured, an' every few minutes a crack o' thunder 'ud fairly split the earth.

"Well, sir, my back was to the door so I don't know just how it all happened, but all of a sudden the door crashed open an' I thought the whole storm was comin' in on top o' me. The light went out, an' it was some seconds before I could git the door shut an' a lamp burning agin.

"Bein' a little nervous, I went right back to the fire place

an' tried to amuse myself by watchin' the sparks dance around as they was drawed up by the wind. After a while, durin' a lull in the storm, I thought I could hear somebody breathin' over by the door.

"I was only a kid, an' I was gettin' some scared, an' did not dare to look around. A few minutes later I heard a soft foot an' somethin' as sounded like the door latch bein' lifted. I guess it was more curiosity than bravery caused me to do it, but I fairly jumped to that door!"

A loud clap of thunder coming at this time, caused even our prosaic listener to pull his hat down closer over his eyes, and snuggle down by his saddle.

"Well, sir, who should be standin' there ready to spring like a panther, but a little Indian girl. I could hardly believe my eyes, but there she stood, drippin' with rain, hair sodden down on 'er shoulders and one moccasin gone. Said she'd run from a heap bad man as 'ud been follerin' 'er."

After the storm died down she went back to 'er camp an' I used to meet 'er in most unexpected places, and we'd run together over the hills an' chase squirrels an' all that sort of thing.

"Sometimes, when I was alone in my cabin, I'd git to thinkin' about 'er, an' that Indian girl was as captivatin' as any American beauty you ever saw.

"My folks had been dead for a long time, an' I didn't know exactly what to think about the matter o' marryin' an Indian, so I asked Squire Cain, a man that lived in a big house down in the valley.

"He told me it'd be awful to marry an Indian. Said it'd be a disgrace to my father's name, an' my children 'ud hate me for it. 'E said the Indians come from the Japs or somethin' like that, and that they was naturally heathens.

"After that I tried to forgit the little girl, Tsianina was 'er name, but it was as if I'd have to have 'er some day. I couldn't endure thinkin' anything else.

"But one day—I'll never forget the day—I come home an' found a chap waitin' to see me. Said 'e was a missionary, an' wanted to talk to me about religion. I wasn't much on religion, but before the evenin' was far along 'e had me askin' questions a mile a minute.

"I asked 'im about Tsianina, and 'e read to me out of a book. Told me it was a book a boy prophet got out of a hill or somethin'. I didn't take much stock in that, but when 'e got started to read, it filled my soul plumb full o' hope.

" 'E called the Indians Lamanites an' told me how they'd come from good Christian people, an' how they'd went through lots o' hardships an' sufferin' to serve God.

"Right there I decided that my father's name 'ud be dis-

graced only in the minds o' such men as Mr. Cain, an' that as soon as mornin' came I could go to git the girl as 'ud make me happier than a world o' queens an' finery.

"I could hardly wait for daylight, an' then I rushed out o' the cabin an' just about flew across the hills to 'er camp.

"Goodness, man! I've wished more than once I'd dropped dead before I got there. Old Quanto, 'er father, met me at the door o' the teepee; old Quanto had more principle about 'im than half the preachers in America. I could see by 'is eye that there was somethin' wrong, an' finally 'e told me she was dyin'.

"My head seemed to whirl off in space, an' everything went black for a while. Finally I rushed in an' saw 'er jist a few minutes before she died; saw 'er layin' there with 'er body mangled an' tore almost to pieces.

"They told me how a ravin' devil had trapped 'er on a cliff an 'how she'd jumped to the rocks below to save 'er honor. 'Er last words was beggin' me to punish the hound as had ruined our lives.

"I guess I'd gone mad if it hadn't 'a' been for that young missionary chap a-comin' back. 'E told me how she'd been in a spirit world ages before she come here. Asked me if I didn't think 'er friends there was grieved at losin' 'er,' knowin' she was to come down 'ere an' be tried by all sorts o' evils. 'E asked me if I didn't think they'd be happy at havin' 'er come back then, knowin' that she come out safely, even givin' 'er life to save 'er honor. 'E made me feel that my feelin's wasn't to be compared with those in the spirit world who'd knowed 'er for ages. Later 'e told me how as I could see 'er in the next world an' I was feelin' purty good about it when I got another hard blow. I'd worked a year to corner the one creature my soul thirsted to kill. At last I had lured him to a meetin' in the woods. Only a half a mile away 'e was waitin' for me where I could go an' relieve some o'the achin' in my heart. I could hardly wait to get to where 'e was. I sat by the fire, for it was stormin' violent like, and pictured in my mind the way it'd be.

"I'd go up to the meetin' place as cool as a cucumber, talk to 'im awhile, an' then come around to the story of my dusky sweetheart. Then I'd give 'im a chance for 'is life, which 'ud do him no good, 'cause I was too well prepared. I'd wait for the minute to come, draw my long, sharp knife an'—A loud rap come at my door. I opened it an' the missionary come in. I was afraid e'd stay too long—I wanted to get away—and I could hardly wait for the time. I talked to 'im of Tsianina, asked 'im what I'd have to do to git 'er in the other world, an' 'e told me many things, three of them I remember: 'Thou shalt not kill,' 'Love thy neighbor as thyself,' 'Return good for evil.'

"I asked frantic questions about these things, and a feelin' came over me that what 'e said was true. Long I looked into

the fire, an' my head swam 'round and 'round. I must fight him. I must kill the man who wrecked my life an' hers. Then I saw my Indian maiden, saw her image in the fire, an' the young man still was speaking of the glory of the gospel. Gods, man, how my head was whirling, how my fingers itched for vengeance! 'Is there no such thing as vengeance?' said I to the young man, curtly. 'Vengeance is mine, saith the Lord' was his only reply.

"Then I kept on comin' westward, comin' farther all the time, and a storm like this one, pardner, makes me think o' them old days when I was but a boy, an' often wonder if she saw me when that young man put me underneath the water; wonder if she's waitin' there to see me when I go beyond the veil."

Two men came from out a cavern in the rocks above a desert. One was broad and stout, prosaic, but the other seemed to sink his shoulders in an attitude of waiting as they rode off in the sunshine's brilliant rays that stole with steady radiance through disassembled clouds.

Silently they rode toward the skyline till the desert swallowed up their tiny forms.

Ogden, Utah.

The M. I. A. Cause

(Sung at the conference-convention of the Raft River stake, Almo, on Saturday, July 31, 1920. Tune: "Marching through Georgia.")

We love the cause of M. I. A.
'Tis nearest to our hearts.
And best of all we hold most dear
The spirit it imparts.
And may the coming season's work
Reach every true aim sought,
As we march on to perfection.

Chorus:
Hurrah! hurrah; the season's work is here!
Hurrah! hurrah! the best of all the year!
We'll speak good words to all who come,
And reach for others near,
And all move onward to perfection.

From golden youth to silvered age.
We welcome one and all
To aid in building up the souls
Of those who thrive or fall.
We'll render service to our flag
And enter learning's hall,
As we move onward to perfection.

Ida L. Belnap

Vital Problems of Life

A Study for the Advanced Senior Classes of the M. I. A. 1920-1.

Lesson I.—The Indispensability of Isolation

No isolation, no individuality. The points in which we are different from everybody else constitutes our individuality. Nature has never created a duplicate. It has been said that the only way in which we are alike is in being unlike.

Isolation has been a potent factor in the making of great lives. The hero, Michael, and heroine, Eve, began the peopling and subjugation of our earth alone. Enoch, the greatest human sociologist, was isolated from his kinspeople. Pearl of Great Price, Book of Moses, 6:27, 40, 41, 42; 7:18, 19, 20.

Noah, isolated as a social outcast, developed a trustworthiness that made of him the progenitor of the post-deluvian race, next in partiarchal authority to Adam, and a trustworthiness in the world beyond, through which he became the angel Gabriel. (*Commentary*, Doc. and Cov., pages 623 and 187.) His standing among tried and true spirits may be judged by reading Luke 1:18, 27.

The life of the great dispensator Abraham is replete with evidence of the indispensability of isolation. Read Pearl of Great Price, Book of Abraham 3:2, 3.

Jacob, the great prince of Israel, experienced his isolation at an early age. Genesis 28.

It would appear that the Lord was kind to Joseph in permitting him to be separated from his brethren; sold as a slave, cast into prison by false testimony. The Great Father had in view not only testing and proving Joseph's integrity before angels and men, but furnishing opportunity for the development and growth of a great individuality. Read the story in the light of the value of isolation. Genesis 37:27.

The mighty Moses, reared in a king's court, was not denied the blessing of the higher preparation, in the wilderness of Horeb. Exodus 3. Many a person has found his burning bush in isolation from the world, alone with God.

The forerunner of the Master had his training in the wilderness. Jesus, great exemplar for all men, notwithstanding his being reared in the isolated village of Nazareth, of which city it was asked, can any good come out of Nazareth? was isolated from human companionship. As a final preparation for his incomparable ministry, he went into the wilderness for forty days and prayed. Matt. 14:23.

Joseph Smith's isolation of thought was preparatory to his secret prayer in the grove, when the heavens opened and the world was shut out. With his message from on high, Joseph found himself separated from the rest of the world by a gulf of misunderstanding. He knew, but they could not comprehend. Years of social isolation followed in which was laid the foundation for the fulfilment of the poetic prophecy: "Kings shall extol him, and nations revere." The Urim and Thummim, the seer stone, the curtain between Joseph and his amanuensis, were all instruments of isolation utilized in the bringing forth of the gospel.

The experience of President Heber J. Grant alone on a mountain trail is a splendid illustration of the value of isolation as a factor in the discovery and the making of men. See *Era*, Vol. 22, December, 1918, p. 97.

Edison's "aloneness" has illuminated the world.

Every act of close attention is a process of psychic isolation. No one without the habit of mental isolation may consistenly be called a student.

Group greatness has drawn strength from isolation. Through its "awayness" from the world the tree of "Mormonism" developed a faith-root without which it could never have produced its present fruit.

Four times has America been the field of colonial isolation, under divine guidance.

First, by the Jaredites, from the Tower of Babel. See Book of Mormon, Ether. Secondly, by the Nephites from Jerusalem, First Nephi 13. Thirdly, the Mulekites from Judea, Helaman 6:10; 8:21. Fourthly, the Pilgrims.

Problems

1. Discuss in the light of the value of isolation, the inadvisability of young married people living with the old folks.
2. Discuss the slogan: We will have our own home.
3. How may city life cause the song, "Home, Sweet Home" to become obsolete?
4. In what particulars is secret prayer superior to any other prayer?
5. Discuss the saying of President Joseph F. Smith: "The Latter-day Saints could not have become in Illinois, what they have become in the Rocky Mountains."
6. A blind man in a cottage in the woods of England produced one of the world's greatest epics; who was he, and what is the name of the epic?
7. Commit to memory these lines of Wordsworth to Milton: "Thy soul was like a star that dwells apart, pure as the naked heavens, majestic, free."
8. What great achievement did Luther accomplish in the isolation of a castle, where he was placed by his friends?
9. Discuss the value of isolation with one's hobby.
10. Give an illustration of forming self acquaintance through isola-

tion. Let the "I" tell the "me" what it is and ought to be.

11. What is the testimony of our missionaries with regard to isolation?

Summary

Nature in producing individuality practices isolation.
Alone with the subject characterizes the student.
Spiritual power is generated by being alone with God.
Periods of isolation are the accompaniments of great lives.
The gospel provides for daily growth through periodic isolation.
Isolation operates with groups as it does with individuals.

Lesson II.—The Uplift of Adversity

From an abundance of references both scriptural and literary the following are selected as germane to our theme:

These are they which came out of great tribulation.—Rev. 7:14.

For it must needs be, that there is an opposition in all things.—II Nephi 2:11

We must through much tribulation enter into the kingdom of God.—Acts 14:22.

But we glory in tribulations also; knowing that tribulation worketh patience.—Paul. Romans 5:3.

I feel like Paul, to glory in tribulation.—Joseph Smith, D. and C., 127:2.

The good things which belong to prosperity are to be wished, but the good things that belong to adversity are to be admired.—*Seneca.*

Adversity is sometimes hard upon a man: but for one man who can stand prosperity there are a hundred that will stand adversity.—*Carlyle.*

It seems to me, Cyrus, to be more difficult to find a man unspoiled by prosperity than one unspoiled by adversity.—*Xenophon.*

Prosperity proves the fortunate, adversity the great.—*Pliny, the Younger.*

Prosperity is the blessing of the Old Testament; adversity the blessing of the New.—*Bacon.*

Sweet are the uses of adversity.—*Shakespeare.*

"O fear not in a world like this,
And you shall know 'ere long,
Know how sublime a thing it is
To suffer and be strong."—*Henry W. Longfellow.*

The uplift of adversity is provided for in the inner world as well as in the outer world. Every soul has the capacity for becoming a demon or a deity.

The Book of Mormon tells us that the people "had become carnal, sensual, and devilish, by nature."—Alma 42:10.

Jesus answered, them, "Have not I chosen you twelve, and one of you is a devil?"—John 6:70.

As God is, man may become.—*Lorenzo Snow.*

"They are Gods, even the sons of God."—D. and C., 76:58.

Capacity, however, is not possibility, it is simply potentiality, or the power to become, through opportunity. A seed has capacity for growth, but can not grow until opportunity is furnished through soil, moisture and heat. Opportunity must be provided before capacity or potentiality can act. We cannot become demons without a devil to tempt us; we cannot be-

come deities without God to guide us, and our free agency determines the way we shall go.

The fall of man and the plan of redemption furnish the opportunity for the inner struggle between the higher and the lower self.

Strong passions and appetites become adversity levers, in the hand of temperance. Greed wrestles with generosity and the latter becomes strong through the contest, and a victor through the agency of man.

In the following verses we hear the wail of the weakling:

"I would not live always,
I ask not to stay
Where storm after storm
Rises dark o'er the way.

"I would not live always
Thus fettered by sin,
Temptation without,
And corruption within."

How withering is that wail! Listen now to the shout of the strong:

"Thank God for the passion within me,
Thank God for the lure from without.
It is heaven to conquer an impulse,
And to put an error to rout."

In the outer world, we lift ourselves through combating with the elements.

In zones where bread-fruit grows, and climate is clothing, civilization has to be imported.

Individually and in groups we increase our intelligence; we add to our courage by agitating, educating, and legislating against mobilized iniquity.

Through disappointment ones practice is measured; through pain we gain fortitude; in fact, "we learn obedience through the things we suffer," and make of our misfortunes "stepping stones to higher things."

As to poverty it is such a universal adversity that it will be made the topic of a subsequent lesson.

Standing in the light of adversity, as an uplifting force, we naturally turn to a consideration of how to get the most uplift out of adversity:

Meet adversity with seriousness. "Beware of entrance to a quarrel; but being in, bear't that the opposer may beware of thee."

Meet adversity cheerfully.
Pessimism always pulls down.

"It is easy enough to be pleasant
When life flows by like a song,
But the man worth while is one who will smile
When everything goes dead wrong."—*Ella Wheeler Wilcox.*

Meet adversity meekly, that is, with a teachable attitude. Blessed are the meek for they shall inherit the earth.

Meet adversity with faith. Ancient Israel on its exodus murmured in the face of adversity; but it must be remembered that they were a generation of slaves, habituated to a cog-wheel life, the initiative literally ground out of them. They were mere children. Their social slogan seems to have been: "In the midst of adversity, murmur." When they failed, they blamed the leaders, and finally they deserted the God of miracles and worshiped a moulten calf of gold. Being slow to believe and quick to doubt, their progress was snail-like; of the thousands who started only two survived the forty years journey to the Land of Promise.

Modern Israel marched, and murmured not. In the midst of adversity they sang: "Come, come, ye Saints, no toil nor labor fear, but with joy wend your way." In a fraction of the time taken by ancient Israel, modern Israel found and possessed the promised land, though it was a much greater distance from the starting place than Palestine is from Egypt.

Let adversity find us in an attitude of reliance in him who is constantly proving that: "The soul that on Jesus has leaned for repose, I will not, I can not desert to his foes. That soul, though all hell should endeavor to shake, I'll never, no never, no never, forsake."

Well has Dr. William James, the famous American Psychologist and philosopher said: "Religion makes easy and felicitous duties which, without it, would be burdensome and even painful."

Who can recite in isolation, "God moves in a mysterious way," without feeling that adversity has an uplift?

For Discussion

Following are some theses suggested for discussion:

Virtue is innocence tested and found true.—*Milton H. Hardy.*

The hero plant withers on easy street, but thrives and bears fruit on adversity avenue.

Adversity is a friend-finder.

Adversity is a soul-sifter.

Big souls like big apples come to the top with severe shaking.

Artificial adversity gives gusto to our games.

Where there is no inner adversity there can be no conscience. The capability of fighting an inner battle belongs to man; it is a privilege denied to the animals.

If there be no adversary then we must create one, for the nature of man demands one.

Questions and Problems

1. What is the meaning of the first quotation in the lesson?
2. Prove the truth of the second quotation.
3. What is the psychic value of glorying in tribulation?

4. What is the difference between submission and the patience referred to in the fourth quotation?

5. From your point of view which of the literary quotations is of most value?

6. Give illustrations of an ego taking sides with its better self.

7. Prove by illustration the truth of the statement: "Passions are good servants, but bad masters."

8. In which of the following lines of inner adversity are you conscious of gradually winning out: procrastination, exaggeration, camouflage, selfishness, petulance, hasty judgment, pessimism, grumbling?

9. Give a description of a Latter-day Saint monument that depicts meeting adversity with faith.

Readings:

Book of Job.
Essay on Adversity—*Bacon.*
Optimism—*Helen Keller.*

Lesson III.—The Push of Poverty

Poverty may be said to push upward and pull downward. As it is sinful to be ill through wilful intemperance, so is it a vice to be poor through indolence, extravagance, or lack of thrift.

With a wrong motive behind it, wealth accumulation may have in it elements of criminality; yet every person should desire to be a capitalist.

A thrift ambition that goes no further than providing for the bare necessities is woefully deficient. It should rise into the realm of wanting a reserve, and then expand into the idea of an investment.

It is safe to say that the way of the spendthrift grows harder and harder; while the way of the consistent saver grows fuller and fuller of joy.

Poverty pushes toward philanthropy. This is true of the widow with her mite, and the man with his millions; no need, no charity.

Poverty pushes towards achievement. Necessity becomes the mother of Invention, unless she is wedded to Sloth, in which case her offspring will be Pauperism. The sigh that signals the discovery that one is financially deficient has always behind it, "I can't; I have no capital." The soul-shout that heralds the approach of one fit to survive is shaped into the slogan: "I can create capital."

It is a matter of record that students who are compelled to work their way through school are as a rule signally successful.

This holds good in all lines of achievement. A great art critic said to a student of wealth and ability in the realm of art, "You only need a little poverty to make of you a great painter."

The poet Moore must have had this same thought in mind when he wrote:

> 'Poverty, thou source of human art,
> Thou great inspirer of the poet's song."

Undoubtedly the poverty of Abraham Lincoln and David Lloyd George had much to do with pushing them to the front as leaders.

Poverty pushes toward the work habit. Chill penury that makes for the love of labor does more than the wealth of worlds that estranges man from industry. In the light of Doc. and Cov., 56:17-20, we can understand what class of poor people the Savior had in mind when he said: "Blessed are the poor, for they shall inherit the earth."

Happily we have, through modern revelation, the term worthy poor, as the class to which the Master referred in the beatitudes. It did not include the indolent, for the Savior said: "For he that is idle shall not eat the bread nor wear the garments of the laborer." Doc. and Cov., 42:42.

The earth, if it be one thing more than another to man, is a workshop, where the children of God may learn through labor to become like their Father, who at the end of each epoch or day of creation rejoiced in his labor and said: "It is good."

Poverty pushes against pride. It is the *pride* of the rich man, and not his wealth that makes it difficult for him to enter into the kingdom of heaven. There were few more prosperous men than Abraham, the "Friend of God." Jesus recognized the push of poverty against pride when he announced that the poor had the gospel preached unto them. The proud cannot bear the message.

Poverty pushes towards the preparation for the appreciation and safe possession of plenty. The stream of gratitude can never be as large in the soul that has never known poverty as it may be in the one acquainted with suffering from destitution. Nor can one who has always had plenty sympathize with the poor, as can he who has been poor.

The person who has gone hungry for days, weeks, and months saying, "We thank thee for this food," feels more than he could have felt without the hunger experience.

Poverty resulting from sacrifices pushes upward. The testimony of the Latter-day Saints who left wealth and accepted poverty for the sake of the gospel is without exception to the effect that sacrifice brings forth the blessings of heaven. The poverty of the pioneers in the western wilderness pushed them nearer their God.

Through it all, they were full of the faith expressed by the great Psalmist: "The Lord is my Shepherd, I shall not want." Their wants were circumscribed by the conviction that wealth is a blessing only so fast and so far as the Father sees fit to bestow it.

It is a dangerous thing to wish to be tried with wealth without the reservation: "Thy will be done."

The upward push of poverty is greater than its downward pull. If we may say, "Sweet are the uses of adversity," we may also say: "Blessed is poverty as a part of adversity." There is much poetry and some truth in the lines of Gray's Elegy:

> "Chill penury repressed their noble rage,
> And froze the genial currents of the soul."

But with us, in a day of universal free agency and unbounded opportunity, the social climate is so modified as to make the freezing of the soul currents almost impossible.

Poverty is of two kinds, real and relative. Real poverty is a state of existence where there is a deprivation of enough to eat, suitable clothing and a comfortable dwelling place. Also it involves being denied education and elevative recreation.

Relative poverty consists of a consciousness of being behind "Lizzie."

Problems and Questions

1. Under what circumstances is it a vice to be poor?
2. Two boys leave college, one is thrifty, the other is a spendthrift. Years after, one, a job-hunter, passed the window of the other, a philanthropic capitalist. The financial waif saw through the window evidences of ease and comfort being enjoyed by his one time school mate, and said, "damn the rich man." What is your verdict, or your decision?
3. When is poverty a virtue?
4. Illustrate the distinction between real and relative poverty.
5. Why is the poor youth at school rarely a poor student?
6. Name ten poor boys who have become famous.
7. How did poverty prepare David Lloyd George to be Prime Minister of England?
8. Wherein were the poverty conditions of the early Latter-day Saints essential to the welfare of the emigrants who gathered to the valleys in early days?
9. What does the quotation from Gray's Elegy mean to you?
10. Show how the Doc. and Cov. references recorded in this lesson give to poverty a propelling power.
11. If poverty is a blessing, why should we try to get rich?
12. Why is it true that of all the pushes of poverty the push towards the work habit is the greatest?

Books to Read:

American Statesman Series, or *Life of Abraham Lincoln*, by Ida Tarbell.

Life of Lydia Knight.

Life sketch of David Lloyd George.

Problems in Leadership

By Arthur L. Beeley, Executive Secretary, Social Advisory Committee

I—Training Leaders

One of the most unique features of "Mormonism" is its extensive system of unsalaried leadership. Perhaps no other such institution has proportionately as many of its members serving as leaders in so many different capacities. Systematic activity in some phase of Church work is the ideal of the Latter-day Saint—in fact, Church service and leadership are the all-absorbing avocations of most members of the Church.

From a social point of view, herein lies the genius and sound psychology of Church organization,—members stimulated to a sincere interest in the well-being of others, and serving them through divinely inspired organizations. However, while this plan of unpaid service is our strength, it also becomes our weakness in a highly complex society which calls for specialization, unless such service be trained and efficient. To increase the efficiency of this leadership without jeopardizing the service-for-its-own-sake idea has therefore become one of the most important problems in Church work.

The remainder of this article will briefly describe some of the present efforts of the Church to meet this need.

The Courses in Provo

Three courses, Teacher-training, Social and Recreational Leadership, and Charities and Relief Work, were given at the Brigham Young University, Provo, during the five weeks between May 31 and July 3, 1920. Teacher-training work was conducted under the auspices of the Correlation Committee and the other two courses under the auspices of the Social Advisory Committee. Except in a few instances three persons from each stake were "called" to take the courses. Traveling and living expenses only were paid by the stakes. The courses were all of college grade and college credit was given to all who satisfactorily completed the work. The plan provided that the Stake workers attending these courses should later hold similar conventions or institutes in their own stakes for the benefit of the workers under their jurisdiction.

1. *Teacher-Training*

Seventy delegates, representing as many stakes, pursued this work under the direction of Superintendent Adam S. Bennion. The course was organized upon the assumption that "teaching is one of the primary functions of the Church, and, at some time or other, each member of the Church must (a) teach the gospel to the world, and (b) teach the gospel at home: (1) through the priesthood quorums; (2) through the auxiliary organizations; (3) through ward teachers."

In addition to the regular courses in psychology and education pursued by the delegates, the following are some of the specific problems that were treated at the 9:30 hour: The purpose behind teaching—salvation; the rewards of teaching; the personal equation; growth of personality; native endowments of children; individual differences; attention and how to secure it; interest; creating class spirit; methods of the recitation; organizingthe lesson; supplementing the lesson; application; discipline and class management; skill in questioning; a testimony —the motive force in teaching.

2. *Social and Recreational Leadership*

This course under the direction of Arthur L. Beeley, with sixty-eight delegates in attendance, was based upon the following facts and assumptions: (1) The Church's biggest asset is its members. (2) The available facts indicate clearly that increasingly large numbers of our children, particularly adolescents, are becoming inactive in all forms of Church activity. (3) According to present indications the future growth and membership of the Church depends upon the conversion of "Mormon" children, rather than upon proselytes from outside: hence the welfare of the rising generation in the Church is paramount, and therefore second to no other consideration. (4) That more efficient leadership throughout the Church will be the one most effective solution of the problem. (5) That the problem centers around the adaptation of the individual to his environment (environment used here in a broad sense to include persons, social forces, institutions, etc.); hence the subjects of psychology and sociology were made the very warp and woof of the course. (6) That the problem is sufficiently acute to warrant the most enthusiastic, vigorous and thorough-going consideration of which the Church is capable."

The course included the following subjects: Psychology of Childhood and Adolescence, Prof. Arthur L. Beeley (U. of U.); Seminar in Leadership; Fundamentals of Sociology, Prof. John C. Swenson (B. Y. U.); Dramatics, forum work, declama-

tion, etc., Prof. T. Earl Pardoe(B. Y. U.); Music, Prof. C. W. Reid (B. Y. U.); Pageantry, Prof. E. H. Eastmond (B. Y. U.); Games, Social and Folk Dancing, Physical Education, etc., Prof. E. L. Roberts. A special lecture was held daily on a previously assigned topic. The lecturers included: Elder Stephen L. Richards, Superintendent Adam S. Bennion, Elder Richard R. Lyman, Prof Alice Reynolds, Miss Charlotte Stewart, Director F. W. Reynolds, Earl J. Glade, President Geo. H. Brimhall, Dr. E. G. Gowans, Dr. Fred J. Pack, Prof. W. H. Chamberlin, Dean Milton Bennion, Miss Rose Jones, Elder David O. McKay, Director F. W. Kirkham, Miss Amy Bowman, Dr. E. E. Ericksen, Dr. Geo. E. Hyde, Judge Hugo B. Anderson, Dr.Edward T. Devine (New York), Supt.E. S. Hinckley, Mrs. A. F. Palm and others.

Among the other special features of the course were: The Work in Scouting, by Dr. John H. Taylor; Bee-hive Work, Sister Ann Cannon; the excursion to Salt Lake June 11, 12, 13, on which occasion delegates were the guests of the M. I. A. and Primary Boards; and the clinic at the State Mental Hospital, through the courtesy of Dr. George E. Hyde.

3. Charities and Relief Work

There were sixty-nine delegates taking this course under the direction of Mrs. Amy B. Lyman, general secretary, Relief Society. The purpose of the course was to study the fundamentals underlying family welfare work and the modern methods of relief and family rehabilitation, for the purpose of enabling the Relief Society throughout the Church to render bigger and better service in achieving the ideals of the Prophet Joseph Smith, the founder of the organization. No new departure in the way of organization was aimed at, it being felt that the Church already has the necessary agencies for carrying on Relief work.

The course included the following phases: (1) Essentials of Sociology, Prof. John C. Swenson (B. Y. U.); (2) Methods of Family Welfare Work, Mrs. Amy B. Lyman, and Mrs. Annie D. Palmer; (3) Seminar in Social Case Work, Mrs. Amy B. Lyman and Mrs. Annie D. Palmer; (4) The Literature of Social Work, Mrs. Amy B. Lyman and Mrs. Annie D. Palmer.

Eight special lectures on health and medical topics were given by the following physicians: Dr. E. G. Hughes, Dr. George W. Middleton, Dr. George E. Hyde, Dr. L. L. Daines, Dr. W. T. Halser, Dr. Willard Christopherson, Dr. C. H. Carroll, Dr. E. G. Gowans. Three lectures in Home Economics by Mrs. Amy Lyman Merrill (U. A. C.). Three lectures in Normal Psychology, by A. L. Beeley. Other lecturers included Judge J. B. Tucker, Miss Blanche Cooper (U. A. C.), Miss Ann Nebeker,

Judge Charles H. Hart, Supt. E. S. Hinckley, Miss Kate Williams, Judge Hugo B. Anderson.

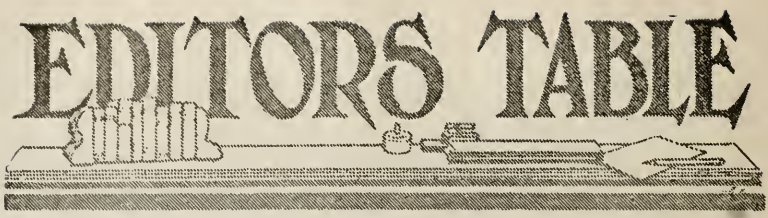
One of the special features of the course was a series of lectures by Dr. Edward T. Devine of New York City, Associate Editor of the *Survey*, and the most eminent American authority on social work.

Supervised visits were made to the State Industrial School and the School for the Deaf and Blind at Ogden, the L. D. S. Hospital, the Salt Lake County Infirmary, and the State Mental Hospital at Provo.

To those who were privileged to participate in the work at Provo certain points stand out clearly in retrospect: (1) The remarkable response of approximately two hundred student-missionaries was a new evidence of the virility of "Mormonism." (2) The unusually fine type of person selected to take the work was an evidence also of the whole-hearted co-operation of stake presidencies. (3) The whole experiment is a proof, not alone of the compatibility, but of the desirability of a combined scientific-religious approach to social problems. (4) It opened up the large possibilities of Church Schools in the training of leaders. It was the concensus of opinion amongst all who participated that the movement was an epoch-making event.

The "Mormons," Gen. Seward, and the Rotarians

Harold W. Brown, writing from No. 5 Windsor Street, Rochester, N. Y., expressed his appreciation for the *Improvement Era* and the influence it has on its readers in supplying food for spiritual thought. He also stated that the Saints and investigators express themselves as highly paid for the time spent in its reading. He continues: "The experiences of the missionaries in the Rochester conference which practically includes the birthplace of 'Mormonism,' reminds me of the statement: 'A prophet is not without honor, save in his own country.' In referrring to a statement of a newspaper in Auburn, New York, concerning the recent effort that the elders made to obtain the right to preach the gospel, the editor states: 'Brigham Young as a young carpenter in Auburn, helped to build the Seward mansion on South Street. Many years afterwards, Gen. Seward and his party visited Salt Lake City and there found Young at the head of the great Church, which, in spite of the attacks that have been made upon it, helped to build up the western Empire of America. The members of the Seward party were pleased and surprised at the reception accorded them by these much abused infidels. The latest Auburn visitors to Salt Lake City were a party of Rotarians, attending the National convention. They brought back the same fine report.'"



One Goal to be Attained

According to General Secretary Moroni Snow's annual statistical report, the Y. M. M. I. A. reached the largest active membership of its history for the year ending June, 1920, *viz.*, 40,226. We fell somewhat below our aim—50,000—although quite a number of the stakes went above the required ten per cent of the Church population, but there were others that did not reach it, as will be seen from the report in detail in this issue of the *Era.*

Without doubt, the number this season will be largely added to, but our task must be to hold our present membership, and to have each stake reach a full quota if not during the coming season, at least by the date of the Jubilee year of our organization, June 10, 1925.

Elder Junius F. Wells, under direction of President Brigham Young, effected the first organization of the Y. M. M. I. A., June 10, 1875, in the 13th ward, Salt Lake City. He is now editing the *Millennial Star,* Liverpool, and in a recent editorial comment on the late June M. I. A. conference he takes occasion to suggest that he would like to have the Y. M. M. I. A. accomplish three things by that date, besides acquiring a membership of 50,000, which he understood had been done this year, five years ahead of time. He says:

> It was the writer's happy privilege, five years ago, to admonish the young men's associations to reach for a membership of fifty thousand by the fiftieth anniversary—its jubilee year. It has done so five years ahead of time. It was also urged upon them to have among that membership more young men under twenty-one years of age than any other society could produce, of whom it could be said: they have read the Bible through from lid to lid; they pray regularly; they keep the Word of Wisdom. These three things should be achieved within the next five years. If ten per cent are so reported—that will be five thousand; if fifty per cent, it will represent the largest single body of young men in the world of so clean and wholesome and splendid a character and accomplishment. Think of twenty-five thousand young men in any community who reverence and pray to God regularly every day, who have already read the word of God as contained in the Bible, every word of it; who neither drink hot drinks nor spirituous liquors, nor use tobacco in any form; who have learned to order their lives according to the mind and will of the Lord! Their influence and power in the social world would be sublime. It could not fail to excite the wonder of all civilized people, and win the favor of the well-wishers of humanity. It is within the power of the Young Men's Association of Zion to attain this, and we do not doubt that it will be accomplished.

Neither do we: 50,000 membership who pray regularly; 25,000 who have read the Bible from lid to lid; all observe the word of wisdom! It is a good suggestion, a worthy goal; let us set about to accomplish the achievement!—*A.*

Temple Work

The following questions have been submitted by a reader of the *Era,* and are answered by Elder Joseph Fielding Smith, of the Council of the Twelve:

First: Will there be among the righteous who are to be caught up to meet the Savior at his coming, any who have not been baptized; hence are not members of the Church?

Second: Will resurrected beings who are not baptized be baptized in person, or will mortal beings act for them as they now do for the dead?

Third: Will the resurrected Saints do temple work in the Millennium for the dead, and officiate for those who are not resurrected who belong to the telestial kingdom?

Answer to the First Question: In a revelation given November 4, 1830, the Lord said, "And there are none that doeth good except those who are ready to receive the fulness of my gospel which I have sent forth unto this generation" (Sec. 35: 12). Again, in Sec. 84, the Lord said, "And the whole world lieth in sin and groaneth under darkness and under the bondage of sin because they come not unto me. For whoso cometh not unto me is under the bondage of sin, and whoso receiveth not my voice, is not acquainted with my voice, and is not of me. And by this you may know the righteous from the wicked and that the whole world groaneth under sin and darkness even now." (Doc. and Cov. 84:49-53.)

Such passages as these indicate that only those who have received the gospel will be privileged to fellowship with the Savior. It is true that the promise is made that others (see Sec. 45:54) will have part in the first resurrection, but the Scriptures do not indicate that they shall be caught up. In section 88, verses 96-99, we are given to understand that "the Saints that are upon the earth who are alive shall be quickened and be caught up to meet him," not those who have not come unto him through baptism, etc., and hence are under the bondage of sin.

Answer to the Second Question: Baptism is an ordinance which pertains to mortal life and those who have passed beyond, whether they were in the spirit world or had passed through the resurrection, no longer belong to mortality, and therefore cannot be baptized in person. If this could be done, there would be no need for us to officiate for the dead by proxy now, for they could act for themselves after the resurrection.

Answer to the Third Question: Saints who have received their resurrection may assist in temple work by furnishing information, but they will not act or officiate in the temples, for the reason given in answer to question two. President Brigham Young said such beings will reveal to mortal men the necessary information, so that every soul who is entitled to receive the ordinances of the temple may and will have that privilege by proxy. The temple work pertains to salvation and exaltation in the Celestial kingdom. Those who belong to the Telestial kingdom will not receive these blessings.

Arizona Temple Day

In order that every Latter-day Saint who desires to contribute may do so, Sunday, September 12 has been set aside as "Arizona Temple Day". It is requested that each bishop in the Church provide means by which all who desire may make these donations, and we hope each bishop will encourage every member of his ward to become a donor. Further details concerning the handling of the funds, record of donors, and the manner of remitting the donations will be given by the Presiding Bishopric, who will collect these funds.

Heber J. Grant,
Anthon H. Lund,
Charles W. Penrose,
First Presidency.

M. I. A. Slogans

We stand for a sacred Sabbath and a weekly half holiday.
We stand for a weekly home evening.
We stand for state- and nation-wide prohibition.
We stand for thrift and economy.
We stand for service to God and country.
We stand for spiritual growth through attendance at Sacrament meetings.
We stand for the non-use and non-sale of tobacco.

Messages from the Missions

A Two Hundred Mile Trip in Boats to Conference

The extremely scattered condition of the Islands of the Tahitian Mission renders it almost impossible for all the islands to meet together for the semi-annual conferences. We have Tahiti as the headquarters with the Tubuai

branches about three hundred and fifty miles south and the Tuamotu Islands scattered out from two hundred and fifty to seven hundred miles to the northeast and east.

Faite, of the Tuamotuian group, was set apart for our April conference of 1920, for that group, but due to the impossibility of obtaining ships, many of the islands were not represented and the ones that were represented came in small sailing boats. The Takaroa branch, the branch furthest out that was represented, made the trip of three days and two nights, in two five-ton boats and one three-ton boat. Elder L. R. Mallory was in charge of one of the boats, the "Manahiki," and Elder Melvin Strong was in charge of the "Ofai" and one of the native elders, Tamanaha, in charge of the other. It was certainly an inspiring sight when all the branch met at the shore to bid us God speed, and for a short meeting and prayer, for forty-five of us who were ready to start out on a two hundred mile trip, over the mighty deep, in a heavy wind, with canoes, almost, for the island that was set apart for our conference. We started out in a heavy sea and the little boats would rise and lower with the waves so much that at times one would be lost, to the view, behind the large swell of the sea. We had not been out long until the sea calmed down and remained very calm and agreeable during the remainder of the trip. When the three boats arrived at the destination we went ashore and held another short meeting and thanked God for our safe arrival. We held a three days' conference, or spiritual feast, for the Spirit of the Lord was indeed in attendance and all felt greatly benefited and doubly paid for the struggle they made to be there. There were some baptized and confirmed members of the Church. The three branches of Tubuai met at Taahuaaia and the same peaceful, uplifting, good spirit was witnessed there throughout the entire sessions. Also some new members were received into the fold.

This Tahitian Mission is the oldest island mission in the world. It was opened up in the year 1844, when three elders landed at Tubuai after a seven months' trip from Nauvoo going around cape Horn.

The work of the Lord is progressing in the Tahitian mission and our daily experiences prove to us that the Spirit of the Lord is with this native people. This mission is also one of the most fortunate in the world in that no missionary has, thus far, lost his life while performing his duties in this part of the vineyard. Our main drawback at present is the lack of missionaries, but we are living in hopes of almost doubling our present number in the near future.—*Elder W. Melvin Strong*, Papeete, Tahiti, June 26, 1920.

Conference in Omaha

Elder Chares L. Day, writing from Omaha, Nebraska, July 1, says: "The work of the Lord is steadily growing in this conference in spite of marked opposition in certain sections. We held 15 open-air meetings last month in the large cities of Nebraska. The success attending our efforts has encouraged us to emphasize this feature of our missionary work. On May 8 and 9, President John M. Knight of the Western States Mission and President Winslow F. Smith of the Northern States Mission were in attendance at our conference. The sessions were well attended and the exercises appreciated by our friends and investigators who attended. Since conference we have had 13 baptisms, 9 children have been blessed, we held 167 meetings, disposed of 32,054 tracts, 4,659 pamphlets, 293 other books and sold 62 Books of Mormon. We acknowledge the hand of the Lord in all things and hope to continue our efforts in his great work. We welcome the *Era* and look forward with pleasure each month to reading its pages of inspiration and testimony. It is a valuable asset in our work."

PRIESTHOOD QUO--RUMS' TABLE

Reading and Study for Seventies

Prest. Seymour B. Young, of the First Council of Seventy, writes his views on the educational needs of the Seventies who go out into the mission field to preach the gospel:

First: Physical education, to begin by strict observance of the Word of Wisdom, refraining from the use of tobacco or alcoholic drinks, tea and coffee and strong drink of every description. This in order that they may possess physically healthful bodies, that they may run and not be weary, walk and not faint, that they may find treasures of knowledge, yea, hidden treasures, that the destroying angel shall pass them by as the children of Israel and not slay them.

Secondly: Mentally, they should have a high school education, if possible, in order to fit them for the everyday business of life. They should know something of the history of the world, also be thoroughly familiar with the history of the United States, the history of the Church, its foundation and growth, the life of the Prophet Joseph, his death, and the bitter hatred his enemies have shown, and the shallow excuses they have offered for his martyrdom. The Lord's promise to him in answer to his prayer, uttered while a prisoner in Liberty Jail (see Doc. and Cov. Sec. 121:7, 8):

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes."

A Seventy should be a constant student of the Bible, especially the New Testament, also of the Doctrine and Covenants, the Book of Mormen, and the Pearl of Great Price. In studying the Bible, read it carefully and thoughtfully and become familiar with Genesis, chapter 1 to 4, the creation; Daniel 5 to 6, also the account of Joseph sold into Egypt, his advancement by Pharaoh, Jacob's blessing upon the heads of Ephraim and Manasseh, (see Genesis chapters 39 to 49), their branches that were to run over the wall, and the seed of Joseph that was to extend to the uttermost bounds of the everlasting hills. Read Ezekiel, chapter 37, on the resurrection, also the 76th section of the Doctrine and Covenants, the revelation of the Prophet Joseph, proclaiming the different degrees of glory after the resurrection. Become familiar also with the first chapter of 3rd Nephi, Book of Mormon, where the prediction is made by Samuel, the Lamanite, of the coming of the Lord, and of his birth at or near Jerusalem; also the 11th chapter of 3rd Nephi, in which is recorded the visit of the Savior to his people on this continent after his resurrection. At this visit he teaches them baptism by immersion for the remission of sins; this part of the translation of the Book of Mormon was probably referred to by the Prophet Joseph, when he records that, while he and Oliver were translating they came across a paragraph which spoke of baptism by immersion for the remission of sins. The Prophet continues, "We engaged in secret prayer, wishing to know of this sacred ordinance." You remember how quickly the Lord answered this, the third recorded great prayer of the Prophet, by sending John the Baptist who conferred upon these two young men the Priesthood of Aaron. Continuing, we read, in the 11th chapter, 3rd Nephi, of the Savior's

visit soon after his resurrection to the Nephite church on the American continent over which Nephi presided. At this the Savior commissioned Nephi and others to baptize in his name repentant believers, teaching them as follows: You shall go down and stand in the water with the repentant believers and you shall say, "Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Then shall ye immerse them in the water and come forth again out of the water.

Duties of Seventies

The Seventies are called to be assistants to the Twelve Apostles; indeed they are apostles of the Lord Jesus Christ, subject to the direction of the Twelve, and it is their duty to respond to the call of the Twelve, under the direction of the First Presidency of the Church, to preach the gospel to every creature, to every tongue and people under the heavens to whom they may be sent. Hence, they should understand the gospel, and they should not be wholly dependent upon our auxiliary organizations for instruction, neither should they be wholly dependent upon the missionary classes in our Church schools, for their knowledge of the gospel, and for their qualifications to preach that gospel to the world. They should take up the study of the gospel, the study of the scriptures and the history of the dealings of God with the peoples of the earth, in their own quorums, and make those quorums schools of learning and instruction, wherein they may qualify themselves for every labor and duty that may be required at their hands. *(Gospel Doctrine,* by President Joseph F. Smith, pp. 228-9.)

Seventies' Quorums to be Replenished from Elders' Quorums

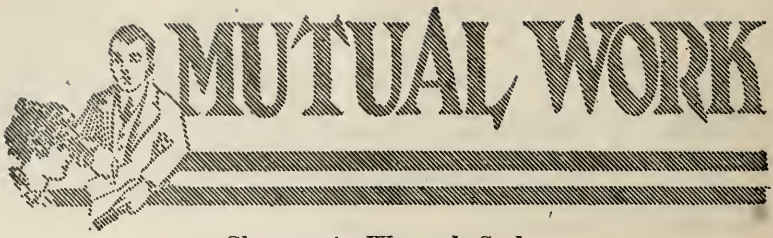
"Gather in from the elders' quorums those who have proved themselves worthy, and who have gained experience, and make seventies of them, so that the quorum of seventies may be replenished; and the aged ones, whose physical condition will not permit them any longer to do missionary duty in the world, let them be ordained high priests and patriarchs, to bless the people and to minister at home. Gather in the strong, the vigorous, the young, the able-bodied, who have the spirit of the gospel in their hearts, to fill up the ranks of the seventies, that we may have ministers to preach the gospel to the world. They are needed. We cannot now meet the demand." *(Gospel Doctrine,* by President Joseph F. Smith, pp. 229.)

Three New Stakes—Logan, Roosevelt, Franklin

A new stake, Logan, was organized, June 5, 1920, from the old Cache stake, with Oliver H. Budge, president, Joseph Quinney, first counselor, and Hans A. Pedersen, second counselor, John E. Olsen, stake clerk. The Cache stake was thus divided into two, Logan and Cache.

On the 26th of June, the Duchesne stake was divided, forming Roosevelt and Duchesne. The old presidency of the Duchesne stake was selected and sustained as the presidency of the new Roosevelt stake as follows: Wm. H. Smart, president; Ephraim Lambert, first counselor; and Byron O. Colton, second counselor; Douglas Todd, Jr., stake clerk. The Duchesne stake presidency were named as follows: Owen Bennion, president; Geo. V. Billings, first counselor; and Ira B. Cannon, second counselor.

The Oneida stake was divided on June 6 and the new stake was called Franklin. The new presidency selected was as follows: Samuel W. Parkinson, president; Charles Goaslind, first counselor; and Walter H. Barton, second counselor; Jesse P. Rich, stake clerk. Whether or not intended, the three stakes take the names of three great Americans born in Illinois, New York, and Massachusetts, respectively.



Changes in Wasatch Stake

At the quarterly conference of the Wasatch stake, held July 25, Sylvester Broadbent, Superintendent of Y. M. M. I. A. was released, with a vote of thanks for his faithful labor and the stake board was re-organized with John A. Anderson as president, with Charles DeGraff, first counselor, and F. Clayton Montgomery, second counselor, with Jay C. Jenson as Secretary and Treasurer.

The fathers and sons' outing was conducted in that stake on August 2.

Five Hundred "Bones"

The Boy Scouts of Downey, Idaho, Portneuf stake, having noticed that the Boy Scouts of Salt Lake City were collecting old papers to raise funds for their organization, took it upon themselves to travel by team and truck all over the Downey valley for about six weeks to gather bones. The proceeds of the sale of the bones was to be used for the trip through the Yellowstone Park, one of the wonderlands of America. So persistent were the boys in their labors, that when the bones were sold, the car load which they had gathered, netted the magnificent sum of $500, sufficient to pay all expenses connected with the trip. This is indeed an item of thrift. The boys believe in the slogan, "Pay Your Own Way." On Monday morning, July 12, a company of 7 cars, under the leadership of G. Osmond Hyde, left Downey on the trip through the Park under the regulations governing Scout organizations throughout the country. Mr. Hyde was assisted by Assistant Scoutmasters C. E. Layton and Willis Brim and others in sufficient number to look well after the organization. The move was the largest ever attempted in that part, by the Boy Scouts, according to a local paper.

The Pioneer Hike, 1920

The M. I. A. hike over the old Pioneer Trail, under direction of Dr. John H. Taylor, M. I. A. Field Secretary, was held again this year. Some of the Scoutmasters and boys this year went over the trail so as to perpetuate this remarkable trip of our Pioneers, and keep in the minds of the boys and men, the sacrifice and hardships endured by our fathers and mothers.

The party went up Killyon's canyon, just about 10 miles up Emigration canyon by auto and started their hike. Thence down into Mountain Dell and then onto the original trail to the top of Big Mountain. Thence down the little Dutch trail used a few times by the pioneers who came later than the first company. This trail led down into East Canyon, near Clayton's ranch. The party then hiked up East Canyon to the mouth of Little Emigration, the original trail taken by the original pioneers. Hiking up Little Emigration to the summit of Big Mountain the party camped here for the night. On former hikes the parties had either remained at the mouth of Little Emigration, or had gone on to the foot of Little Mountain, now known as Camp Grant, being named after President Heber J. Grant, who went over the trail with the first party of men and boys making the trip, in 1913. Leaving Big Mountain the party returned over Little Mountain and down into Little Emigration and then home by auto-

mobile. This annual hike is being encouraged by the Y. M. M. I. A. General Board with the hope that some day monuments will be erected along this trail, marking it in a permanent way so that all the boys and girls of the future will have before them, the correct trail made by these remarkable men and women. Some day, it is hoped that there will be a state highway over this trail making it possible for the people to go over this route by automobile.

This hike is indeed worth while, and our boys and men should hardly feel satisfied until they have gone over the trail and camped over night on the spots where the early pioneers camped on their way into the valley. They should experience the quiet hours of the night, feel the spirit of gratefulness and love that comes into the heart, as one thinks of the journey made by our fathers and mothers to find a home for themselves and their children in the Rocky Mountains, where God had prepared a place for them.

Fathers and Sons at Play

The Boise Stake held their first annual Fathers and Sons' outing in a camp at Smith's Ferry, one of the best camp sites in the state of Idaho, a few miles above Emmett on the Payette river, August 11 to 14. The camp lasted from the morning of the 11th to the Saturday morning of the 14th, when all returned home before the Sabbath day. Sufficient equipment for food to make the company comfortable, for fishing, swimming, mountain-climbing, and playing was arranged for in a daily program lasting from 6 a. m. to taps at 10 p. m., when all lights were out and quietness prevailed. The camp was held under the auspices of the Y. M. M. I. A. in co-operation with the stake and ward officers of the Boise stake. This motto was printed on the program:

"Fathers, know your sons;
Sons, know your fathers;
This is an opportunity to get acquainted."

A Trip to Jackson Hole

Troop No. 3 of Idaho Falls. Boy Scouts of America, recently took an eight-day trip to the Jackson Hole country, taking the train to Victor on the morning of July 18. They rode on the same train that Wm. Jennings Bryan happened to be on that morning. The great Commoner, upon request came into the car where all the Scouts were gathered and gave them a friendly talk, expressing his interest in the Scout movement, shaking hands with each boy at parting, and expressing his wishes for an enjoyable trip. "Wherever you see me, boys," he said, "no matter where I am, just come up and shake hands. I may have forgotten your faces, but the only introduction you need is to tell me you are a Boy Scout."

The trip through the Jackson park was a thrill and an excitement, the boys learning to catch white fish and to fight "skeeters" and build bridges across streams, after which they returned home feeling pleasantly weary but happy.

Scoutmaster W. E. Elieson exercised a wholesome influence on the boys during the trip, entering into the spirit of their sports and exercising firmness to prevent unruliness and with such fine spirit of good leadership that the boys liked the discipline. Not a boy was in the crowd but who would fight for his Scoutmaster whom they all love as an elder brother.

The Scout movement, under the direction of the Mutual Improvement Association organization is a good, clean, wholesome experience for the boys in which they are taught straightforward manliness and the principles

of honor. It is democratic in nature, and the richest man's son learns to wash dishes beside the poorest.

All the boys returned better physically, mentally and morally.

Raising Funds by Recreation

A. D. Brown, R. D., No. 2, Ogden, Utah, writes under date of July 18, giving an account of an annual M. I. A. field day or outing of the North Weber stake, held at Plain City, Utah, on May 30, 1920. The object, among other things, was to raise means to defray the expenses of the officers visiting the wards during the year. Refreshments were sold and there was an evening dance, besides many events by which all were entertained during the day, old and young. These consisted of races of all kinds, high jump, pole vault, ball games, picture shows and boxing contests.



The picture is a photo of eight-year-old twin boys in a boxing contest. The names of the boys are Lee Brown and Dee Brown, sons of Jethro and Emma Brown of Farr West ward. The day was a sucess in every respect.

A Rousing M. I. A. Rally

A rousing M. I. A. Rally was held on Tuesday evening, July 27, on the Academy grounds at Preston, Idaho. The program was enlivened by singing, folk dancing, and Irish pieces. Different wards of the Franklin stake took part. Dr. Geo. R. Hill of Logan spoke on the subject: "Who Is My Neighbor," giving a splendid talk that appealed to the people, especially the boys and girls to whom it was directed. Mrs. Wm. Shumway led in community singing. The Franklin County *Citizen* pronounces the occasion a splendid one, and one that will be the means of drawing the Franklin stake closer together.



The publication of the Salt Lake Herald was suspended with its issue of July 16. It is understood that the interests of the *Herald* and *Telegram* were combined under one management.

Francisco Villa, the noted Mexican outlaw, surrendered, July 28, to representatives of the Mexican government. It is announced that he intends settling down to a quiet and peaceful life as a rancher.

Prince Joachin, youngest son of the German ex-emperor, Wilhelm, committed suicide at Potsdam, July 17. His wife left him last year and subsequently began suit for divorce. Sensational revelations, it is said, had been threatened.

Elder O. K. Winters, son of Mr. and Mrs. O. L. Winters of Garland, left, July 10, for Switzerland, where he is to take the position of secretary of the Swiss and German mission, under the direction of President Angus J. Cannon.

The death of Mrs. Matilda Price Spencer, widow of Claudius V. Spencer, at the home of her sister, Mrs. Isabel P. Kinkel, Salt Lake City, occurred July 16. She was born in Birmingham, England, February 26, 1843, and came to Salt Lake valley with the Homer Duncan company in 1861. She married Claudius V. Spencer February 7, 1863.

The Beehive House, of historical fame, was opened, July 13, 1920, as a home for young women, under the auspices of the Young Ladies' Mutual Improvement Association. The home is intended for the temporary accommodation of working girls of the city and young women under 25 years of age who are visiting Salt Lake.

Captain Roald Amundsen, the Norwegian explorer arrived in Nome, Alaska, July 27, from the Arctic Ocean. He left Norway in 1918, and for nineteen months he was not heard from. In April, this year, members of his crew visited Anadir in Siberia, leaving the vessel while waiting for the ice to break up. Amundsen has come to Nome, it is thought, to fit out for an expedition to the North Pole.

The combined condition of all crops in Utah, July 1, as estimated by the United States bureau of crop estimates, was 106.3 per cent of the ten-year average for this state. The condition had declined eight-tenths of 1 per cent during June. For the United States as a whole, the combined condition of all crops on that date was 99.7 per cent of the average. This was an increase of 4.9 per cent during the month.

Bishop C. Clarence Neslen, member of the Salt Lake City commission, was appointed mayor-commissioner, July 27, by unanimous vote of the members, to fill the vacancy caused by the resignation of Mayor Bock, as a consequence of defalcations while he served as city auditor. Under

this appointment Mr. Neslen will have 3 years and five months to serve the City as mayor.

Another rebellion is reported from Mexico. On July 30, federal forces numbering several thousand men were being mobilized and moved against Lower California to put down the rebellion against federal authority, of Governor Esteban Cantu. Orders stopping all official communication between the Mexican federal government and the territorial government of the northern district of Lower California have been issued by the governor of the district.

Advices from Poland, Aug. 4, indicate that the position there is extremely critical. The Russian Bolshevik armies were only 60 miles from Warsaw, and a soviet government has been proclaimed in the portions of Poland occupied by the Russians. Brest-Litovsk, the last of the great fortresses guarding the capital of Poland, was reported taken by the Russians on Aug. 3. On Aug. 16, a great battle for Warsaw was raging along the river Bug. The Poles were making a brave defense. On Aug. 20, the Russians were reported routed, and Warsaw was saved.

Two battalions and headquarters of the Thirty-second infantry at Camp Kearny, Calif., July 16, were ordered to Fort Douglas, Utah, for permanent station, replacing the Third battalion Twenty-first infantry, which is ordered to Fort George Wright, near Spokane. The remaining battalion of the Thirty-second infantry will go to Fort Missoula, Mont. These orders practically double the garrison at Fort Douglas, and it is stated at the war departmnt the new detail is intended to be a permanent garrison at that post.

The opening session of the Council of the League of Nations began at San Sebastian, Spain, July 30. Many important international questions are on the program for discussion. "We must have an economic blockade," declared Arthur J. Balfour, British representative on the league of nations' council, in a talk with newspaper correspondents on the program of the council. If an economic blockade was applied to a nation which defied the league, Mr. Balfour said, he could not believe that nation would be able to resist for long.

David Ellsworth Burley, former general passenger agent of the Oregon Short Line, died Aug. 2, 1920, at St. Mark's hospital, at the age of 71 years. He had been sick for two months. Mr. Burley entered the employ of the Union Pacific in 1879 as traveling passenger agent in the Baltimore, Md., territory. He was transferred to Salt Lake as general agent of the passenger department in 1890 and, when the Oregon Short Line was segregated from the Union Pacific in 1897, Mr. Burley was made general passenger agent of the Oregon Short Line, with headquarters in Salt Lake, which position he held until he retired May 1, 1916. About fourteen years ago the town of Burley, Idaho, was named for him.

James McGhie, 86 years of age, a resident of Salt Lake for sixty-four years, died, July 16, at the home of his daughter, Mrs. A. A. Alkire, 1843 Eleventh East Street. Mr. McGhie was born at Kilmarnock, Scotland, December 1, 1834. He spent the early years of his life there, and came to Utah in 1861. Since that time he has resided in Salt Lake, where he took an active part in the affairs of the Church, being a partiarch of Granite stake. He is survived by two daughters, Mrs. H. F. Egbert and Mrs. Alkire, and one son, James McGhie, Jr. He is also survived by forty-one grandchildren and fourteen great-grandchildren. Funeral services were held July 18 in the Sugarhouse ward chapel.

The death of John H. Seely, one of Utah's well known cattlemen, oc-

curred July 31, at Fish Lake, where he had gone for a fishing trip. Funeral services were held at Mt. Pleasant, Aug. 4. Mr. Seely was born in California, but his parents were Utah pioneers, and he spent the greater part of his busy and useful life in this state. In the early days he was one of the minute men who protected the settlers from the marauding Indian bands; then he turned his attention to the raising of sheep and livestock and became noted abroad, as well as at home. During his career he held many offices of trust and he died full of years, honored and respected by all who knew him.

Twenty members of the Communist Labor Party were found guilty by a Chicago jury, Aug. 2, of conspiracy to overthrow the U. S. government. They were given sentences of from one to five years in the penitentiary, and some of them were fined from one to two thousand dollars in addition. The defendants were charged with conspiracy to advocate the overthrowing of the government by force; conspiracy to publish or distribute printed matter advocating overthrowing of the government by force; conspiracy to belong to an organization converting it, and conspiracy to attend meetings at which overthrowing the government by force was advocated. More prosecutions of revolutionists will follow.

Edwin Dilworth Woolley, widely known as "Uncle Dee," a well-known and successful rancher of Kanab, one of the oldest stake presidents in the Church, in point of years, died Tuesday, July, 1920, at his home in Kanab. He was born at Nauvoo, Illinois, 75 years ago. He was a son of Edwin D. Woolley, for many years bishop of the third ward, Salt Lake City. Uncle Dee was president of the Kanab stake for 25 years, participated in Indian troubles, endured the pioneer hardships, and served the community in several positions. He married a daughter of the late Richard Bentley, and later Flora Snow, a daughter of the late Elder Erastus Snow. In 1877 he filled a mission to Great Britain. He was a man of sterling worth.

George C. Parkinson, prominent in Church and business circles, for many years, died at his home in Salt Lake City, July 6. He is survived by his wife, Lucy Doney Parkinson, and the following named children: George D. Parkinson, attorney at law, Salt Lake; Mrs. Preston Nibley; Major J. Leo Parkinson, United States army, at present inspector of the port of Antwerp, Belgium; Mrs. Richard W. Young, Jr.; Major Parley D. Parkinson of the Twentieth infantry, stationed at Fort Crook, Nebraska; the Misses Elna, Aleida and Deanne Parkinson, and by Mrs. Fannie Woolley Parkinson and her son, Preston Woolley Parkinson. Mr. Parkinson was born at Kaysville, Davis Co., Utah, July 18, 1857. He was the son of Samuel Rose Parkinson and Arabella Ann Chandler Parkinson. Funeral services were held in the Twenty-First Ward chapel on the 9th of July.

The first international convention of the Universal Negro Improvement Association opened at Madison Square Garden, New York, Aug. 2. The president of the association, in his opening address, declared that two million negroes took part in the world war, but they did not obtain the liberty for which they fought; therefore, he said, "we shall organize 400,000,000 negroes throughout the world and flaunt the banner of democracy on the continent of Africa." He predicted that Asia would soon undertake the bloodiest war of all times to match its strength and civilization against that of Europe, and in predicting this war, he declared he saw in it the opportunity for the negro to strike for his heritage. England, France, Belgium, and every other white nation that has "preempted any portion of the African continent," he said, "are to be summarily ordered to 'get out of here.'"

A report of the discovery of a large water pipe line in the mountains of the Sevier-Powell forest in Garfield county has reached Professor Levi Edgar Young. According to the letter he has received from Mr. J. W. Humphrey, forest supervisor, the water pipe was protruding from the side of the mountain, and is fifteen inches in diameter. That water had run through the pipe is indicated by the fact that a light deposit of lime or other mineral substance lay in the bottom of it. The pipe has the appearance of having been moulded by hand and made of sand and water. Time has turned the material into a medium hard, brown sandstone. Mr. Humphrey is of the opinion that it was used by some ancient tribe of Indians to convey water for culinary purposes; or it may have been used for keeping culinary water from becoming contaminated with minerals, poisonous to stock and disagreeable to the taste.

The Prohibition party, by its national convention held in Lincoln, Neb., July 22, selected Aaron S. Watkins, of Germantown, Ohio, as its candidate for the United States Presidency, Mr. Wm. J. Bryan having emphatically refused to acept the honor. He is the third competitor from Ohio in this year's presidential race. Mr. Watkins is a professor of literature in a military academy. For seventeen years he was a Methodist preacher. Mr. D. Leigh Calvin, of New York, an author, was nominated for the vice presidency. The platform favors the league of nations, but gives no expression as to reservations. It advocates greater participation by women in federal agencies for bettering the condition of workers; promises farmers aid in equalizing prices, securing farm labor and co-operative marketing, and demands industrial courts to end industrial warfare.

A Palestine celebration was held in the Assembly Hall, Salt Lake City, Aug. 5, as a result of a conference of interested citizens, called by Mr. Samuel Blitz of New York. The occasion was one of rejoicing over the prospect of the final restoration of Palestine to the Jews as their homeland. Mr. B. L. Liberman presided and spoke on the need of a national existence for the Jews, and in addition to this speech, Elder Orson F. Whitney spoke on the prophetic side of the gathering of the Jews in the last days, and of the part the Latter-day Saints had taken in early days on this subject, and of the interest they still hold in the matter. Picture slides of present day Palestine were shown depicting the progress made since the British occupation under Gen. Allenby. The celebration was held under the auspices of the Palestine Restoration Fund committee of Salt Lake, of which President Heber J. Grant, B. L. Liberman, Simon Shapiro, Harry Yates, J. Rosenthal, Fred Pepper and M. J. Moss are active members.

A new stake presidency was appointed at the Hyrum Stake conference, July 17 and 18. The retiring presidency, after more than fifteen years of faithful service, were honorably released. At the same conference the Wellsville ward was divided into two wards. The retiring stake officers were: President William C. Parkinson and Counselors A. M. Israelson and W. H. Maughan; the new incumbents are: Joseph B. White, president; with D. M. Bickmore and John A. Israelsen counselors. Bishop C. N. Maughan was sustained as bishop of the Wellsville ward with George Perkins as first counselor and one counselor yet to be chosen. Elder John B. Kerr was sustained as bishop of the Wellsville Second ward with Henry P. Murray and Willard H. Parker as counselors. Retiring Presidents A. M. Israelsen and W. H. Maughan were sustained as members of the high council, and Harry C. Parker as an alternate member. President Parkinson and family retire with the love and respect of the entire community. President White, Bickmore, and

Israelsen are three of the sterling citizens of Cache valley and enter upon their new duties with the good will of all.

Oneida stake was divided and reorganized on June 6, the lines running east and west through the heart of Preston. Dayton ward on the west remained in the northern, or Oneida stake, while the Preston Fifth ward, on the east, was taken into the new Franklin stake. President Joseph S. Geddes, who has served the stake as counselor and president for nearly a quarter of a century, was honorably released with a vote of thanks for his excellent services. Taylor Nelson, second counselor to President Geddes, was installed as president of the Oneida Stake with Harrison R. Merrill, first, and Parley M. Condie second, counselors. Joseph W. Olsen, stake clerk. President Nelson filled a mission to the Southern States, acted as bishop's counselor and bishop, as counselor to the stake preident for about a decade before coming to the present office of president. Harrison R. Merrill filled a mission to Ireland, acted as high councilor, and as bishop



Left to right:.. Taylor Nelson, president; H. R. Merrill, Parley M. Condie, Counselors; Joseph W. Olsen, Clerk.

of Preston Third ward for the past three years, and is at present a teacher in the Oneida Academy. Parley M. Condie filled a mission to Great Britain, acted as ward clerk, and in other ways has been active in the Church work. He is at present county attorney for Franklin county. Joseph W. Olsen has been active in the Church work at home, and for the past few years has acted as chairman of the stake social committee, and a teacher in the Oneida Academy. Oneida stake is now made up of twelve wards, with headquarters in Preston where it is hoped both stakes will join in building a new tabernacle. William Hawkes, Jr., succeeded Harrison R. Merrill to the bishopric of the Preston Third ward. He selected as his counselors Aeriel G. Eames, first, and Hyrum Tippets, second. Ira Wells McIntyre was retained as ward clerk.

The first mail airplane to attempt transcontinental flight from New York to San Francisco arrived in Salt Lake City at noon Aug. 4. The plane left Cheyenne at 7:40 in the mornnig and made the trip from there at the rate of about 100 miles an hour. The air travelers were: Mr. Acosta, pilot; E. E. Allyne, aluminum manufacturer of Cleveland; Captain Eddie Rickenbacker, premier ace of the world war; John M. Larsen of New York, inventor and builder of the machine, and E. Buhl, mechanician. Among those who received the visitors at the field were Governor Bamberger, Mayor Neslen, City Commissioners A. H. Crabbe, Arthur F. Barnes and T. T. Burton, Chief of Police Joseph E. Burbidge,

LaMar Nelson, president of the Aero club of Utah; Joseph Decker, Earl Jay Glade, Fred Goodcell, Nathaniel Jackson, general secretary of the Commercial club; Lester D. Freed, and L. B. McCornick. The enclosed salon of this machine can accommodate five passengers. It has upholstered seats, a collapsible table, mirrors, cane racks, thermo bottles, bouquet holders, etc. The second section of the trans-continental air mail service arrived on the 6th and left for Elko and Reno the following morning. In this air plane were: Lieutenant Samuel Eaton, Jr., J. A. Bockhorst, H. S. Myhres, Major L. B. Lent and Lieutenant Charles R. Holt of the United States air service.

Pioneer day, this year the 73rd anniversary of the entrance of the first settlers in Salt Lake valley, was duly observed, July 24, in Salt Lake City and elsewhere, with musical programs and other appropriate features. Services in honor of the event were held in the Salt Lake City Tabernacle, Sunday, 25th, at 10 a. m., under the auspices of the Pioneer stake; among the speakers were President Heber J. Grant, President Anthon H. Lund, and President Charles W. Penrose, and two pioneers of 1847, Patriarch Harrison Sperry and Bishop Hiram T. Spencer. The Ensign stake Young Men's Mutual Improvement Associations observed the anniversary of the exploration and naming of Ensign peak, and designation of the place to raise the colors, on the evening of the 26th. An interesting program was arranged,

Only one of the pioneers is now alive who came in with the first company, which consisted of seventy-three wagons, 143 men, three women, and two children, numbering in all 148 persons. He is Lorenzo Z. Young of Shelley, Ida., who at that time was one of the boys in the party. Since the last anniversary celebration William C. A. Smoot of Salt Lake, the other surviving pioneer member, has passed away. However, there are quite a number of pioneers who arrived later in 1847 and these veterans in Salt Lake county were guests of honor at a special luncheon held at Liberty park Saturday, noon, July 24th, under direction of the Daughters of Utah Pioneers and Daughters of the Mormon Battalion.

Philo Taylor Farnsworth, Sr., prominent mining man and friend of education, died in Salt Lake City, Monday, July 19, 1920. He was born in Salt Lake City, October 15, 1849, and was a son of Philo Taylor Farnsworth, of old New England stock, and Mrs. Margaret Yates Farnsworth, of English descent. He was educated in the schools of Utah; was mayor of Beaver at the time of the visit of General Phil. Sheridan, and was active in the Black Hawk and other Indian wars. He represented Beaver county in the Territorial legislature, when James T. Hammond, President Anthon H. Lund, Wm. H. King, Charles C. Richards, and other prominent leaders were members. For 15 years he served on the auditing board of the state mental hospital; he donated largely to various educational causes, purchased Fort Cameron, Beaver co., from the federal government and presented it to the Latter-day Saints Church, as a school site, later the home of the Murdock Academy. He lived in Salt Lake City for 28 years, and was a member of the board of public works for a number of years; a director of the Z. C. M. I., the Home Fire Insurance Co., and the State bank. He was an active miner in Utah and Nevada, manager of the Horn Silver, of Frisco for 20 years, manager of the Bullion Beck, at Eureka, and interested in other leading mines of the state. He was a man of undaunted integrity. He is survived by his widow, Julia P. Murdock Farnsworth, daughter of John R. Murdock, a Utah pioneer; Mrs. Henry C. Lund, Phil. T. Farnsworth, Jr., Mrs. G. Gill Richards, Mrs. E. T. Cannon, Mrs. Hugo B. Anderson, Misses Lacy, Amy and Athene Farnsworth, besides three brothers and three sisters.

Books

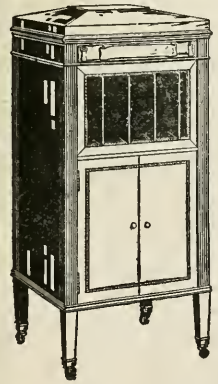
A new language book, under the title, "Lips-Kith," a World Language, by Joseph Scarisbrick, Author of Natural Law in Primitive Speech, Dedicated to the League of Nations Initiated at Versailles, 1919.

The book is a plea for a world language, and *a de luxe* edition by the author, Mr. Joseph Scarisbrick, of Weston-super-Mare, has been sent to his cousin, Mrs. Lydia D. Alder, of our city. Mr. Scarisbrick was a customs officer of the British service for a period of about thirty-five years, which, added to a most liberal education, gives him a wide experience and appreciation of the benefits to be derived, today, from a universal language. It is a scholarly effort that will appeal perhaps most strongly to the student of Philology. Its covers of royal purple raised leather, richly embossed with gold, are a marvel of art for this day of struggle so early after the world war.

Mrs. Alder made the acquaintance of Mr. and Mrs. Scarisbrick, a part of her mother's brother's family, when on her mission to England in 1899-1901. She has since kept in touch with her kindred in the old world.

In speaking of his work, Mr. Scarisbrick says, "In framing *Lips-Kith* it has constantly been borne in mind that a world language must be cosmopolitan in principle: its mechanism must be of the simplest to fit it for use by the tribes of even low mentality; and, generally, it must be such that every man or woman that employs it for the communication of thought or desire, can tour the earth without further lingual equipment of any kind whatsoever. Were a simple tongue adopted as a standard, its use would, in a few years, become general, and earth would once more, in the words of Holy Writ, be 'of one language and one lip.' So mote it be." Here is a line in English translated into *Lips-Kith*: "Look up! He is not dead:" "Se par! Es e ne mort!"

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The Autumn Quarter of the University of Utah will open September 23rd.

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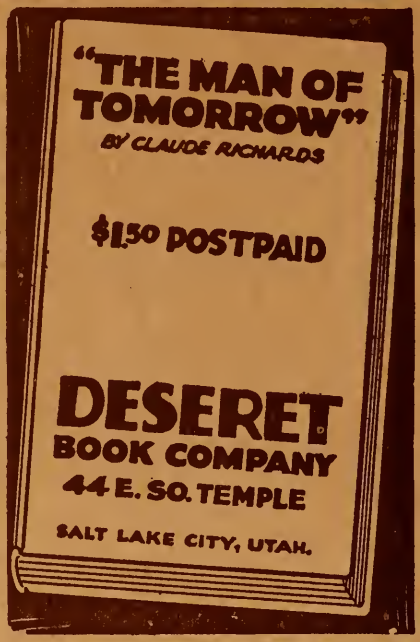
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